A Petition for Peace: with the REFORMATION OF THE LITURGY.

As it was Presented to the Right Reverend BISHOPS, BY THE DIVINES Appointed by His Majesties *Commission* to treat with them about the alteration of it

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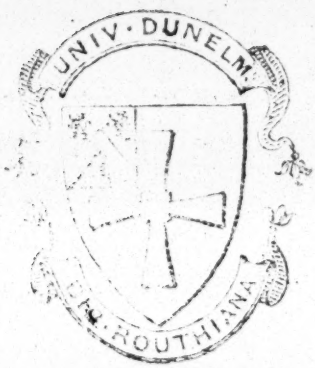

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A PETITION FOR PEACE:

To the most Reverend Archbishop and Bishops, and the Reverend their Assistants, commissioned by His Majesty, to treat about the Alteration of the Book of Common Prayer.

The humble and earnest Petition of others in the same Commission.

Most Reverend Fathers,
and Reverend Brethren.

THe special Providence of God, and his Majestie's tender regard of the Peace and Consciences of His Subjects, and his desire of their concord in the things of God, hath put into our hands this opportunity of speaking to you as humble Petitioners, as well as Commissioners, on the behalf of these yet troubled and unhealed Churches, and of many thousand souls that are dear to Christ; on whose behalf, we are pressed in spirit, in the sense of our duty, most earnestly to beseech you, as you tender the peace and prosperity of these Churches, the comfort of His Majesty in the union of his Subjects, and the peace of your souls in the great day of your accounts, that, laying-by all former and present exasperating and alienating differences, you will not now deny us your consent and assistance to those means that shall be proved honest and cheap, and needful, to those great desireable ends, for which we all profess to have our offices, and our lives.

The things which we humbly beg of you, are these.

1. That you will grant what we have here proposed and craved

of you in our Preface: Even your charitable interpretation, acceptance of, & conſent unto the alterations and additions to the Liturgie now tendred unto you; that, being inſerted, as we have expreſſed, it [may be left to the Miniſter's choice to uſe one or other at his diſcretion] upon His Majeſtie's approbation, according to his gracious Declaration concerning Eccleſiaſtical Affairs. And that (ſeeing we cannot obtain the form of Epiſcopal Government, deſcribed by the late Reverend Primate of *Ireland*, and approved by many Epiſcopal Divines) we may at leaſt enjoy thoſe benefits of Reformation in Diſcipline, and that freedom from Subſcription, Oaths, and Ceremonies, which are granted in the ſaid Declaration, by the means of your charitable Mediation and Requeſt.

2. Seeing ſome hundreds of able, holy, faithful Miniſters, are of late caſt out, and not onely very many of their Families in great diſtreſſe, but (which is of far greater moment) abundance of Congregations in *England*, *Ireland*, and *Wales*, are overſpread with lamentable ignorance, and are deſtitute of able, faithful Teachers: And ſeeing too many that are inſufficient, negligent, or ſcandalous, are over the Flocks (not meaning this as an Accuſation of any that are not guilty, nor a diſhonourable Reflection on any party, much leſs on the whole Church) we take this opportunity earneſtly to beſeech you, that you will contribute your indeavours to the Removal of thoſe that are the ſhame and burdens of the Churches; and to the Reſtauration of ſuch as may be an honour and bleſſing to them. And to that end, that it be not imputed to them as their unpardonable Crime, that they were born in an Age and Country which required Ordination by Parochial Paſtours, without Dioceſans: And that Reordination (whether abſolute or hypothetical) be not made neceſſary to the future exerciſe of their Miniſtery. But that an univerſal Confirmation may be granted of thoſe ordained as aforeſaid, they being ſtill reſponſible for any perſonal inſufficiencie or crime. Were theſe two granted (The Confirmation of the Grants in his Majeſties Declaration, with the liberty of the Reformed Liturgie offered you; and the reſtoring of able, faithful Miniſters, to a capacity to be ſerviceable in the Church of God, without forcing them againſt their conſciences to be Re-ordained) how great would be the benefits to this unworthy Nation? How glad would you make the peoples hearts? how thankful ſhould we be (for the cauſe of Chriſt, and the ſouls of men) to thoſe that grant them, and procure them; being conſcious that we ſeek not great things for our ſelves, or for our

Brethren

Brethren; that we are ambitious of no greater wealth or honour, than our daily bread, with ſuch freedom and advantage for the labours of our Miniſtry, as may moſt conduce to the ſucceſſe, the increaſe of holineſſe and peace. We ſhall take the boldneſſe to ſecond theſe Requeſts, with many of our Reaſons, which we think ſhould prevail for your conſent, chuſing rather to incur whatſoever cenſures or offence may by any be taken againſt our neceſſary freedom of expreſſion, then to be ſilent at ſuch a time as this, when thouſands of the ſervants of the Lord, that are either deprived of their faithful Teachers, or in fears of loſing them, together with the freedom of their conſciences in Gods worſhip, do cry day and night to Heaven for help, and would cry alſo in your ears with more importunate Requeſts, if they had but the opportunity as now we have.

And 1. We beſeech you bear with us while we remember you, that you are the Paſtors of the flock of Chriſt, who are bound to feed them, and to preach in ſeaſon, and out of ſeaſon, and to be laborious in the Word and Doctrine; but are not bound to hinder all others from this bleſſed work, that dare not uſe a Croſſe or Surplice, or worſhip God in a form which they judge diſorderly, defective, or corrupt, when they have better to offer him (*Mal.* 1. 13, 14.). Is it not for matter and phraſe at leaſt as agreeable to the holy Scripture? If ſo, we beſeech you ſuffer us to uſe it, who ſeek nothing by it, but to worſhip God as neer as we can, according to his will, who is jealous in the matters of his worſhip. If indeed yours have more of ſtrength, and ours of weakneſſe, yet let not Fathers caſt the children from the Houſe of God, becauſe they are ſick or weak, and need the more compaſſion; let not our Phyſicians reſolve, their Patients ſhall all be famiſhed, or caſt off, whoſe temperature and appetites cannot agree to feed on the ſame diſh, with the ſame preparation and ſauce. He that thrice charged *Peter* as he loved him, to feed his Lambs and Sheep, did never think of charging him to deny them food, or turn them out of his fold, or forbid all others to feed them, unleſſe they could digeſt ſuch forms and ceremonies, and ſuperſcriptions as ours.

2. May we preſume to mind you, that the Lord of the Harveſt hath commanded us to pray that more Labourers may be ſent into the Harveſt. (For ſtill proportionably, *The Harveſt is great, and the Labourers are few, Mat.* 9. 37.) And that the Lord hath not furniſhed them with his gifts in vain, nor lighted theſe Candles to put under a Buſhel, but to be ſet on a Candleſtick, that they

may give light to all that are in the houſe, *Mat.*5.15. And that there are few Nations under the Heavens of God, as far as we can learn, that have more able, holy, faithful, laborious, and truly peaceable Preachers of the Goſpel (proportionably) than thoſe are, that are now caſt out in *England*, and are like, in *England*, *Scotland*, and *Ireland*, to be caſt out, if the old Conformity be urged. This witneſſe is true, which in Judgement we bear, and muſt record, againſt all the reproaches of uncharitableneſſe, which the Juſtifier of the Righteous at that day will effectually confute. We therefore beſeech you, that when thouſands of ſouls are ready to famiſh for want of the bread of Life, and thouſands more are grieved for the Ejection of their faithful Guides, the Labourers may not be kept out, upon the account of ſuch Forms or Ceremonies, or Re-ordination; at leaſt, till you have enow as fit as they to ſupply their places, and then we ſhall never petition you for them more.

3. And we beſeech you conſider, when you ſhould promote the joy and thankfulneſs of His Majeſties Subjects for his happy Reſtauration, whether it be equal and ſeaſonable to bring upon ſo many of them ſo great calamities as the change of able faithful Miniſters, for ſuch as they cannot comfortably commit the conduct of their ſouls to, and the depriving them of the Liberty of the Publick Worſhip; calamities far greater then the meer loſſe of all their worldly ſubſtance can amount to: In a day of Common Joy, to bring this cauſeleſly on ſo many of His Majeſtie's Subjects, and to force them to lie down in heart-breaking-ſorrows, as being almoſt as far undone, as Man can do it; this is not a due requital of the Lord for ſo great deliverances: Eſpecially conſidering, that if it were never ſo certain, that it is the ſin of the Miniſters that dare not be Re-ordained, or conform; its hard that ſo many thouſand innocent people ſhould ſuffer even in their ſouls for the fault of others.

4, And if we thought it would not be miſ-interpreted, we would here remember you, how great and conſiderable a part of the three Nations they are, that muſt either incur theſe ſufferings, or condole them that undergo them; and how great a grief it will be to His Majeſty, to ſee his grieved Subjects; and how great a joy it will be to him, to have their hearty thanks and prayers, and ſee them live in proſperity, peace, and comfort, under His moſt happy Government.

5. And we may plead the nature of their cauſe, to move you to com-

compaſſionate your poor afflicted Brethren in their ſufferings. It is, in your own account, but for refuſing Conformity to things indifferent, or, at the moſt, of no neceſſity to ſalvation. It is, in their account, for the ſake of Chriſt: becauſe they dare not conſent to that which they judge to be an uſurpation of his Kingly power, and an accuſation of his Laws as inſufficient; and becauſe they dare not be guilty of addition to, or diminution of his Worſhip, or of worſhipping him after any other Law, than that by which they muſt be judged, or ſuch as is meerly ſubordinate to that. Suppoſe they be miſtaken in thinking the things to be ſo diſpleaſing to God; yet it is commendable in them to be fearful of diſpleaſing Him, and careful to obey him; a diſpoſition neceſſary to all that will be ſaved, and therefore to be loved and cheriſhed in them by the Paſtors of the Church; who ſhould be very tender of putting them to ſuffering, or caſting them out of the Church, becauſe they dare not do that which they judge to be ſo great a ſin againſt the Lord, deſerving damnation to themſelves. Should not the love of Chriſt command us to be tender of thoſe, that are ſo tender of his honour? and to take heed what we do to men for taking heed of ſin, and being afraid to offend the Lord? And ſhould not the ſpecial love of Chriſtians, and the common love of men, command us, to be loath to drive men by penalties, upon that which they judge doth tend to their everlaſting damnation; and which indeed doth tend to it, becauſe they judge it ſo to do? For he that will do that which he thinks to be ſo great a ſin as is before deſcribed, to pleaſe men, or to eſcape their puniſhment; no doubt deſerveth the wrath of God. And ſhould we not be loath to drive men upon ſin and condemnation, though we were ſure that their own infirmity is the occaſion? If it be ſaid, that by this Rule nothing ſhall be commanded, if men will but ſcruple it. We anſwer, Things in themſelves neceſſary, or commanded by God, muſt be commanded by Man, becauſe Scruples make them not unneceſſary, and make not void the Laws of God, and it will be a ſin even to the ſcrupulous to diſobey: But things diſpenſible, and of themſelves unneceſſary, ſhould not be rigorouſly urged, upon him to whom they would be a ſin, and cauſe of condemnation. It is in caſe of things indifferent, in your own judgement, that we now ſpeak. If it be ſaid, that is humour, pride, or ſingularity, or peeviſhneſs, or faction, and not true tenderneſs of conſcience that cauſeth the doubts, or non-conformity of theſe men: We anſwer, Such crimes muſt be faſtened only on the Individuals, that are

firſt proved guilty of them; and not upon multitudes unnamed and unknown and without proof; and you know, it is the prerogative of God to ſearch the heart, and that he hath ſaid, *Judge not that ye be not judged: for with what judgement ye judge, ye ſhall be judged, and with what meaſure ye mete, it ſhall be meaſured to you again*, Mat. 7. 1, 2 And, *Who art thou that judgeſt another mans ſervant? to his own Maſter, he ſtandeth or falleth; yea he ſhall be holden up, for God is able to make him ſtand*, Rom. 14. 4. And who can pretend to be better acquainted with their hearts, than they are themſelves! *For what man knoweth the things of a man, ſave the ſpirit of a man, which is in him?* 1 Cor. 2. 11. And they are ready to appeal to the dreadful God, the ſearcher of hearts, and the hater of Hypocriſie, that, if it were not for fear of ſinning againſt him, and wounding their conſciences, and hazarding, and hindering their ſalvation, they would readily obey you in all theſe things; That it is their fear of ſin and damnation that is their Impediment, they are ready to give you all the aſſurance, that man can give by the ſolemneſt profeſſions; or by oath, if juſtly called to it.

And one would think that a little Charity might ſuffice to enable you to believe them, when their non-compliance brings them under ſuffering; and their compliance, is the viſible way to favour, ſafety, and proſperity in the world. And if men that thus appeal to God concerning the intention of their own hearts, cannot be believed, even when the ſtate of their worldly intereſt bears witneſſe to their profeſſions, but another ſhall ſtep into the Throne of the heart-ſearching God, and ſay [It is not as they ſay, or ſwear, It is not conſcience, but obſtinacy or ſingularity] all humane converſe upon theſe terms will be overthrown: And what remedy have they, but patiently to wait, till God that they have Appealed to, ſhall decide the doubt, and ſhew who were the Aſſertours of truth or falſhood?

6. And we crave leave to repreſent to you the great diſproportion, in neceſſity and worth, between the things in queſtion, and the ſalvation of ſo many, as may be obtained by the free and faithful exerciſe of the Miniſtery, of thoſe that now are, and that are yet like to be laid aſide; Do you think the Lord that died for ſouls, and hath ſent us to learn what that meaneth [*I will have mercy and not ſacrifice*, Mat. 9. 13.] is better pleaſed with Re-ordination, Subſcription, and Ceremonies, than with the ſaving of ſouls, by the means of his own appointment? If it be ſaid, that Publick order

der and peace and concord do promote the ſalvation of many, and therefore are to be preferred before the ſalvation of fewer. We anſwer, Concord in holy obedience to God doth indeed promote the ſalvation of all that entertain it; but Concord in Ceremonies, or Re-ordination, or Oaths of obedience to Dioceſans, or in your queſtioned particular forms of Prayer, do neither in their nature, or by vertue of any promiſe of God, ſo much conduce to mens ſalvation; as the preaching of the Goſpel doth, by able, faithful, and laborious Miniſters. And how comes it to paſſe that unity, concord and order, muſt be placed in thoſe things, which are no way neceſſary thereto! Will there not be order and concord in Holy obedience and acceptable worſhipping of God, on the terms which we now propoſe and crave, without the foreſaid matter of offence? We here ſhew you that we are no Enemies to order, and our long importunity for the means of concord, doth ſhew that we are not enemies to concord.

If it be ſaid, that other men that will conform to the things in queſtion may convert and ſave ſouls better than thoſe that are factious and diſobedient: We firſt humbly crave, that reproach may not be added to affliction, and that none may be called factious that are not proved ſuch: and that Laws impoſing things, indifferent in your judgement, and ſinful in theirs, may not be made the rule to judge of Faction: But that men who live inoffenſively under civil Government, and, in matters of Faith and Worſhip, ſubſcribe to all contained in the holy Scriptures; and indeavour to promote Univerſal Peace and Charity on theſe terms, may not be made offenders by the making of Laws and Canons, that muſt force them to be ſuch: Conſequently *Daniel* was an offender that would not forbear praying openly by the ſpace of thirty dayes. But antecedently to that Law, he was confeſſed juſt, by them that ſaid [*We ſhall not find any occaſion againſt this Daniel, except we finde it againſt him concerning the Law of his God*] Dan. 6. 5, 7, 10. The Law which he muſt break, was made to make him a breaker of that Law: take away that Law, and take away his fault. We accuſe none of the like intentions: but we muſt ſay, that it is eaſie to make any man an offender, by making Laws which his conſcience will not allow him to obſerve; and its as eaſie to make that ſame man ceaſe to ſeem diſobedient, obſtinate, or factious, without any change at all in him, by taking down ſuch needleſſe Laws. We may again remember you what Chriſt a ſecond time doth preſſe, *Mat.* 12. 7.

[*But if ye had known what this meaneth, I will have mercy, and not ſacrifice, ye would not have condemned the guiltleſſe.*]

And next, to the reſt of the objection, we anſwer; That ſad experience tells the world, that if the Miniſters that we are pleading for, be laid aſide, there are not competent men enow to ſupply their Rooms, and equally to promote the ſalvation of the flocks: This is acknowledged by them who ſtill give it as the reaſon why Miniſters are not to be truſted with the expreſſing of their deſires in their own words, nor ſo much as to chuſe which Chapter to read, as well as which Text to preach on, to their Auditours; becauſe we ſhall have Miniſters ſo weak, as to be unfit for ſuch a truſt: And men that are not wiſe enough for ſo eaſie a part of their duty, as to chooſe fit portions of Scripture to read, are unlikely to afford an equal aſſiſtance to the ſalvation of the people, inſtead of the labours of ſuch as we are ſpeaking for.

7. And it muſt be remembred, that in our Ordination, we muſt profeſſe that [we are perſwaded that the Holy Scriptures contain ſufficiently all Doctrine, required of neceſſity for eternal ſalvation, &c.] and that we will teach or maintain nothing as required of neceſſity to eternal ſalvation, but that which we are perſwaded may be concluded and proved by the ſame] and that one of the articles of the Church containeth the ſame doctrine of the Scripture's ſufficiency: and to theſe we are called to ſubſcribe. And the perſons that we now ſpeak for, are ready to ſubſcribe to all contained in the Holy Scriptures, and willing to be obliged by the Laws of men to practiſe it: And he that hath all things neceſſary to ſalvation is received of God, and ſhould therefore be received by the Church, if the Apoſtles argument be good, *Rom.* 14.1,3. [For God hath received him]. Seeing then you do profeſs that none of your Impoſitions, that cannot be concluded from the Scripture, are neceſſary to ſalvation; let them not conſequentially be made neceſſary to it, and *more* neceſſary than that which is ordinarily neceſſary.

If you ſay, that ſo many men ſhall be forbidden to preach, unleſſe they dare Subſcribe and uſe theſe things; you will tempt them to infer, that Preaching being ordinarily neceſſary to ſalvation, *Rom.* 10. 14. and theſe things called indifferent being made neceſſary to preaching and preferred before it, therefore they are made neceſſary to ſalvation, and preferred before that which God hath made neceſſary.

If

If it be ſaid, that, This will as much follow the making of any other indifferent thing to be neceſſary to preaching; and ſo the Church ſhall make no Orders; We anſwer

1. That ſmaller things muſt not be impoſed by unproportionable penalties.

2. That though the Church may prefer a ſober, peaceable Preacher before one that is Schiſmatical and unpeaceable (which is not at all to exclude Preaching); yet the Church may not make any thing neceſſary to Preaching it ſelf, that is of it ſelf unneceſſary, and not antecedently neceſſary, at leaſt by accident.

8. And if our Religion be laid upon your particular Liturgy, we ſhall teach the Papiſts further to inſult, by asking us, Where was our Religion two hundred years ago? the Common Prayer-Book as differing from the Maſs-Book, being not ſo old. And that which might then be the matter of a change, is not ſo unchangeable it ſelf, but that thoſe Alterations may be accepted for ends ſo deſireable as are now before us.

9 And we humbly crave that we may not in this be more rigorouſly dealt with, than the Paſtours and People of the Antient Churches were: If we may not have the liberty of the Primitive times, when, for ought can be proved, no Liturgical Forms were impoſed upon any Church: yet at leaſt let us have the liberty of the following Ages, when under the ſame Prince there were diverſity of Liturgies; and particular Paſtors, had the power of making and altering them, for their particular Churches.

10. And if you ſhould reject (which God forbid) the moderate Propoſals which now and formerly we have made, we humbly crave leave to offer it to your conſideration, what judgement all the Proteſtant Churches are likely to paſs on your proceedings, and how your cauſe and ours will ſtand repreſented to them, and to all ſucceeding Ages. Though we earneſtly deſire the toleration of thoſe that are tolerable, and the peaceable Liberties of all that agree on the Catholick terms of Primitive Simplicity, in Doctrine, Worſhip, and Diſcipline; yet have we our ſelves ſo far drawn near you, as that the world will ſay, You reject thoſe that are for Epiſcopacy it ſelf, and ſet forms of Liturgy, and are not ſo much as charged by you at all, as diſagreeing in any point of Faith, if you ſhall reject us. If after our ſubmiſſion to His Majeſtie's Declaration, and after our own Propoſals of the Primitive Epiſcopacy, and of ſuch a Liturgy as here we tender, we may not be permitted to

exerciſe our Miniſtery, or enjoy the Publick Worſhip of God, the Pens of thoſe learned, moderate Biſhops will bear witneſs againſt you, that were once imployed as the chief Defenders of that cauſe (we mean ſuch as Reverend Biſhop *Hall*, and *Uſher*) who have publiſhed to the World, that much leſſe than this might have ſerved to our fraternal Unity and Peace. If you would not grant this Liberty, and Communion to others, with whom Chriſt will hold Communion in grace and glory; yet it will appear more ſtrange to the World, that you ſhould caſt out the Epiſcopal alſo, that dare not go beyond the Rule of Holy Scripture, and the example of Primitive Simplicity.

And we doubt not but you know, How new and ſtrange a thing it is that you require in the point of Re-ordination: When a Canon amongſt thoſe called the Apoſtles depoſeth thoſe that Re-ordain, and that are re-ordained; And when it is a thing that both Papiſts and Proteſtants condemn, when not only the former Biſhops of *England*, that were more moderate were againſt it, but even the moſt fervent adverſaries of the Presbyterian way; ſuch as Biſhop *Bancroft* himſelf. How ſtrange muſt it needs ſeem to the Reformed Churches, to the whole Chriſtian world, and to future Generations, that ſo many able, faithful Miniſters ſhould be laid by as broken Veſſels, becauſe they dare not be re-ordained? and that ſo many have been put upon ſo new and ſo generally diſ-reliſhed a thing?

11. And we crave leave to remember you, that the Holy Ghoſt hath commanded you to over-ſee the flock, not by conſtraint, but willingly; not as being Lords over Gods Heritage, but as Enſamples to the Flock: And that it is not only more comfortable to your ſelves to be beloved as the Fathers, than to be eſteemed the Afflicters of the Church; but that it is needful to the ends of your Miniſtery for the people: When you are loved, your Doctrine will more eaſily be received: But when men think that their ſouls or liberties are endangered by you, its eaſie to judge how much they are like to profit by you.

12. And you know if we are not in point of Ceremonies or Forms in every thing of your mind; it is no more ſtrange to have variety of intellectual Apprehenſions in the ſame Kingdom & Church, than variety of temperatures and degrees of age and ſtrength. If His Majeſty ſhould expel all thoſe from his Dominions, that are not ſo wiſe, as ſolidly to judge, whether the Liturgy as before, or as thus reformed, be the beſt, yea whether this be intolerable in compari-

compariſon of yours, and whether God be pleaſed or diſpleaſed with your Ceremonies; it would be too great a diminution of his ſubjects: And if you ſhould turn all ſuch out of the Kingdom of Chriſt, it would be liker a diſſipating, than a gathering, and a deſtroying, than an edifying of his Church: And you have not your power to deſtruction, but to edification, 2 *Cor.* 10. 8. and 13. 10. you muſt do all things for the peoples edifying, 2 *Cor.* 12. 19. *Epheſ.* 4. 12.

13. And how Chriſt will take it of you, to caſt out from the Miniſtery or Communion of the Church, or to grieve and puniſh all thoſe that dare not conform to you in theſe matters; for fear of diſpleaſing the Law-giver of the Church, we beſeech you judge (when your ſouls are moſt ſeriouſly thinking of the day of your Accounts) by ſuch paſſages of Holy Scripture as may fully acquaint you with his mind. He is himſelf a merciful High-Prieſt, a gracious Saviour, a tender Governour. He deſpiſeth not the day of ſmall things, *Zech.* 4. 10. *He feedeth his flock like a Shepherd, he gathereth his Lambs with his Arm, and carrieth them in his boſom, and gently leadeth thoſe that are with young*, Iſa. 40. 11. *A bruiſed reed will he not break, and the ſmoaking flax will he not quench*, Iſa. 42. 3. Matth. 12, 20. God doth inſtruct the Plow-man to diſcretion, and teacheth him not to threſh the Fetches with a Threſhing-inſtrument, nor to turn the Cart-wheel upon the Cummin; but the Fetches are beaten out with a ſtaff, and the Cummin with a rod, *Iſa.* 28. 26, 27. Gods ſervants are his Jewels, *Mal.* 3. 17. He will ſpare them as a man ſpareth his ſon that ſerveth him, and he that toucheth them, toucheth the apple of his eye, *Zech.* 2. 8. Remember the near relation they ſtand in to God in Chriſt, that they are the children of God, co-heirs with Chriſt, *Rom.* 8. 17. The members of his body, his fleſh and bone, which he cannot hate, whoever hateth them. *Epheſ.* 5. 29, 30. Remember how dear they coſt him, and to what honour he will advance them; and that theſe ſame perſons that love him in ſincerity, muſt be where he is, to behold his glory, *Joh.* 12. 26. & 17. 24. and ſhall be like the Angels of God, *Luk.* 20. 36. and ſhall judge the world, 1 *Cor.* 6. 2, 3. and that Chriſt will come to be glorified and admired in them, 2 *Theſ.* 1. 10. and they ſhall ſhine forth as the Sun in the Kingdom of their Father, *Mat.* 13. 43. Remember with what tender uſage he treated his weak imperfect members upon earth; and when he was aſcending to prepare a place for them, that they might be with him where he is, how affe-

ctionately he beſpeaketh them, *Joh.* 20. 17. *Go to my Brethren, and ſay unto them, I aſcend up to my Father, and your Father, and to my God, and your God.* And leſt you ſhould ſay, that he will not own thoſe little ones, that (whether for Truth's ſake, or their infirmities) do bear diſgraceful titles in the world; Remember that at the day of Judgement he will ſay, *Inaſmuch as you did it not*, or did it, *to one of the leaſt of theſe my Brethren, you did it not*, or did it, *unto me*, *Mat*, 25. 40, 45. If his Elect cry to him day and night, though he bear long, he will avenge them, and that ſpeedily, *Luke* 18. 7, 8. Bear with us while we add this terrible paſſage, which we once before made mention of, *Mat.* 18. 5, 6. [*Who ſo ſhall receive one ſuch little child in my name, receiveth me; but who ſo ſhall offend one of theſe little ones that believe in me, it were better for him that a Milſtone were hanged about his neck, and that he were drowned in the depth of the Sea.*] Undoubtedly if you conſider duly by ſuch paſſages, how Chriſt will take it, to have his ſervants not only not-viſited, not-relieved; but to be afflicted, not only in body, but in ſoul, with that great affliction to be caſt out of the Miniſtery, or Church, for unavoidable diſſent in things indifferent, you will never joyn with thoſe that ſhall ſtretch forth a hand againſt them for ſuch a cauſe as this. If yet the old Pretence be made, that they ſuffer as Schiſmaticks, and Diſobedient; we muſt ſay again, If any ſhall make men diſobedient by impoſing things unneceſſary, which they know are by learned, pious, peaceable men, eſteemed ſins againſt the Lord; and then ſhall thus heavily afflict them for their diſobedience, which they may eaſily cure by the forbearance of thoſe impoſitions; let not our ſouls come into their ſecret, nor our honour be united to their Aſſembly: If they ſhall ſmite or caſt out a ſuppoſed Schiſmatick, and Chriſt ſhall find an able, holy, peaceable Miniſter, or other Chriſtian, wounded, or mourning, out of doors, let us not be found among the Actors, nor ſtand among them in the day of their Accounts, when tribulation ſhall be recompenſed to the Troublers of Believers, 2 *Theſ.* 1. 6.

14. We beſeech you alſo conſider, that men have not their underſtandings at their own command; much leſſe can they be commanded by others: if they were never ſo willing to believe all that is impoſed on them to be lawful, they cannot therefore believe it, becauſe they would, the intellect being not free. And to diſſemble, and ſay, and ſwear, and do, the things which they believe not; is ſuch an aggravated hypocriſie (being in the matters of God, and

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joyned with perfidiouſneſs) as we may ſuppoſe cannot render them acceptable to any, that have not renounced Religion and Humanity, much leſſe ſhould they be conſtrained to it. And when it is known that mens judgements are againſt the things impoſed, and that penalties are no means adapted to the informing and changing of the judgement, but to force men to do the things they know; we conceive they ſhould not be uſed, and ſo uſed in the caſe of things indifferent, where they are not neceſſary to the common good, and where the ſufferers have never had ſufficient means to change their judgements.

If it be ſaid, that, It is their own fault, that their judgements are not changed; and that, the means have been ſufficient.

We anſwer, That it is their fault, is the point in queſtion; which the Sword can eaſilier take for granted, than the Tongue or Pen can prove: But if it be ſo; it is their fault, as it is that they are the Sons of *Adam*, partakers of the common corruption of humane nature; and as it is their fault, that they are not all of the higheſt form in the School of Chriſt, above the common ignorance and frailties of believers, and that they are not all the moſt judicious Divines of the moſt ſubtil wits, and had not the ſame education and ſociety to advance your opinions, and repreſent things to their underſtandings, juſt as they are repreſented unto yours. And if men muſt be caſt out of the Church, or Miniſtry, becauſe they are not wiſer than ſuch learned men, as the Paſtors of the moſt of the Reformed Churches, and as *Hilderſham*, *Bayne*, *Parker*, *Ames*, *Dod*, *Ball*, *Nichols*, and many ſuch others, as have here taken this conformity to be a ſin; how few, alas, how very few will there be left!

And if it be ſaid, That men do willingly keep out the light. We muſt ſay, That few men are obſtinate againſt the opinions that tend to their eaſe and advancement in the world and to ſave them from being vilified as Schiſmaticks, and undone; and when men profeſſe before the Lord, that they do impartially ſtudy & pray for knowledg, and would gladly know the will of God at the deareſt rate; we muſt again ſay, that thoſe men muſt prove that they know the diſſentors hearts, better than they are known to themſelves, that expect to be believed by charitable Chriſtians, when they charge them with wilful ignorance, or obſtinate reſiſting of the truth.

15. And we crave leave to ask, Whether you do not your ſelves in ſome things miſtake, or may not do ſo for ought you know? and whether your underſtandings are not ſtill imperfect? and all men differ

not in ſome opinions or other? And if you may miſtake in any thing, may it not be in as great things as theſe? Can it be expected that we ſhould all be paſt erring about the ſmalleſt Ceremonie and Circumſtances of worſhip? And then ſhould not the conſciouſneſſe of your own infirmity, provoke you rather to compaſſionate humane frailty, than to caſt out your Brethren, for as ſmall failings as your own?

16, And we further offer to your conſideration, Whether this be doing as you would be done by: Would you be caſt out for every fault that is as bad as this? and doth this ſhew that you love your neighbours as your ſelves? Put your ſelves in their caſe, and ſuppoſe that you had ſtudied, conferred and prayed, and done your beſt to know whether God would have you to be Re-ordained, to uſe theſe Forms or Ceremonies, or Subſcriptions, or not? and having done all, you think that God would be diſpleaſed if you ſhould uſe them; Would you then be uſed your ſelves, as your diſſenting Brethren are now uſed, or like to be? Love them as your ſelves, and we will crave no further favour for them.

17. But nothing more affecteth us, than to think of the Lamentable diviſions, that have been cauſed, and are ſtill like to be, whileſt things unneceſſary are ſo impoſed: and on the contrary, how bleſſed an unity and peace we might injoy, if theſe occaſions of diviſion were removed, and we might but have leave to ſerve God as his Apoſtles did. As in Doctrinals, ten thouſand will ſooner agree in an Explicite belief of the Creed, then an hundred in an Explicite belief of all that *Ockam* or *Scotus* have determined; So in the matters of Government and Worſhip; It is eaſier to agree upon few things, than upon many; upon great and certain and neceſſary things, than upon ſmall, uncertain, and unneceſſary things; and upon things that God himſelf hath revealed or appointed, than upon things that proceed from no ſurer an Original, than the wit or will of man. The ſtrict prohibition of adding to, or diminiſhing from the things commanded by the Law-giver of the Church, *Deut.* 12. 32. doth put ſuch a fear in the minds of multitudes of the loyal ſubjects of Chriſt, leſt by ſuch additions or diminutions in the matters of his worſhip, they ſhould provoke him to diſpleaſure, as will be a certain perpetual hinderance to any common Unity or Concord, in ſuch humane impoſitions, of which many of the ſervants of the jealous God will have a continual jealouſie.

With grieved hearts we now renew the lamentable diviſions, occaſioned

occaſioned already by theſe Impoſitions, ever ſince the Reformation in the days of King *Edward* the 6th. and the grievous fruits of thoſe Diviſions? How they deſtroyed Charity (the character of Chriſts Diſciples) and exaſperated mens minds againſt each other: How they corrupted mens prayers, and other exerciſes of devotions, and made them pray and preach againſt one another: How their tongues were emboldned to the cenſuring of each other, one party calling the other Factious, Schiſmatical, Singular, and Diſobedient; and the other calling them Antichriſtian, Proud, Tyrannical, Superſtitious, Perſecutors, and Formaliſts: And ſuch language ſtill increaſing the uncharitableneſſe and diviſions; till the increaſe of impoſing rigour on the one ſide, and of impatience under Sufferings on the other ſide, was too great a preparation to thoſe greater calamities which are yet bitter to the remembrance of all whoſe intereſts or paſſions have not conquered their humanity. And the continuance of ſo much of the cauſes and effects, doth infallibly prove, that if the ſame Impoſitions be ſetled upon us, the ſame Heart-diviſions will be ſtill continued: Brethren will diſdain the name and love of Brethren to each other; which yet Chriſt himſelf by condiſcending and reproving love, vouchſafeth to them all. Inſtead of loving one another with a pure heart, fervently, there will be, if not hating, yet grudging at one another, cenſuring and deſpiſing one another; Which effects will ſtill increaſe their cauſe, and make one ſide think, that they are neceſſitated to be more rigorous in their Coercions, and the other think that they are allowed to be more cenſorious againſt thoſe by whom they ſuffer.

And how many thouſands on both ſides by ſuch a ſtream of temptations, will undoubtedly be carried on in a courſe of Sin from day to day, and by Heart-ſin, and Tongue-ſin, by Pulpit-ſins, or ſins in other parts of Worſhip, will diſhonour God and provoke him to indignation againſt them and the Land, we may not without aſtoniſhment and grief of heart, foreſee, or foretell.

And its eaſie to foreſee how the innocent will be numbred with the faulty, and thoſe that do but feel their ſufferings, and the ſuffering of the Church on theſe occaſions, and do but groan and ſigh to God, and pray for ſuccour and deliverance, will be thought to be guilty of diſcontent and faction, and bringing the Government of the Church, and conſequently of the Kingdom into hatred or diſlike, and ſo their ſufferings will be increaſed: And he that is commanded by the Laws of humanity, to be compaſſionately

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ſenſible of the Calamities of others, ſhall be thought an offender for being ſenſible of his own. It is eaſie to foreſee, how thoſe expreſſions in mens Sermons, or Prayers, or familiar Conference, which ſeem to any miſ-underſtanding, or ſuſpicious, or malicious Hearers, to intimate any ſenſe of ſufferings, will be carried to the ears of Rulers, and repreſented as a Crime? And nature having planted in all men an unwillingneſſe to ſuffer, and denied to all men a love of calamity, and neceſſitated men to feel when they are hurt, and made the Tongue and Countenance the Index of our ſenſe; theſe Effects will be unavoidable, while ſuch Impoſitions are continued, and while a fear of ſinning will not ſuffer men to ſwallow and digeſt them; and what wrong ſuch diviſions about Religion will be to the Kingdom, and to His Majeſty, we ſhall not mention, becauſe our Governours themſelves may better underſtand it.

On the other ſide, What univerſall eaſe, and peace, and joy would be the fruits of that happy unity and concord, which the reaſonable forbearances, which we humbly petition for, would certainly produce? how comfortable would our Miniſterial labours be, when we had no ſuch temptations, burdens, or diſquietments? when we lay not under the Reproofs of Conſcience, nor the ſuſpicions, or diſpleaſure of our Superiours, but might ſerve the Lord without diſtraction, and be among his ſervants without ſuch fears, (*Phil.* 1. 14. 1 Cor. 16. 10)? How much would the hands of the Builders be ſtrengthened for the work of God, when they ſpeak the ſame things, and there are no diviſions among them, but they are perfectly joyned together in the ſame mind and judgement, 1 *Cor.* 1. 10. when they are like-minded, having the ſame love, being of one accord, of one mind, doing nothing through ſtrife or vain glory? which will never be while the one calls the other factious and ſchiſmatical, and the other calleth him ſuperſtitious and tyrannical; but when Chriſt hath taught us in lowlineſs of mind to eſteem others better than our ſelves, and not to look every man on his own things (his own gifts, and virtues, and worth, and intereſt) but every man alſo on the things of others: and till the ſame mind be in us, that was in Chriſt Jeſus, that humbled himſelf, and took upon him the form of a ſervant, and made himſelf of no Reputation, *Phil.* 1: 2, to 9. How much ſhould we honour the Body, the Spirit, the Hope, the Lord, the Faith, the Baptiſm, the God and Father of all Believers, which are one, if we were one among our ſelves? which will never be, till with lowlineſs, and meekneſs, and long-ſuffering,

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we forbear one another in love, inſtead of hating, reviling and perſecuting one another; and till we endeavour to keep the unity of the Spirit (though given in various degrees) rather then an unity in unneceſſary things) in the bond of peace, *Epheſ.* 4.2,3,4,5,6,7, and till the well-jointed and compacted body do edify it ſelf in love, by a due contribution of mutuall ſupply, and grow in Chriſt the proper head, inſtead of contending with it ſelf, and diſ-jointing and tearing it ſelf into pieces, becauſe of our different meaſure of underſtanding, and our unavoidable differences about ſome ſmall unneceſſary things, *verſ.* 13, 14, 15, 16. How beautifull would our holy Aſſemblies be, and how delightfull the worſhip of God there celebrated, if we had all laid by the unchriſtian ſpirit of hatred, envy, emulation, murmuring, wrath, variance, ſtrife, hereſies, ſeditions, and all uncharitableneſs, and with one mind, and one mouth did glorify God (*Gal.* 5.19, 20, 21. *Rom.* 15.16.): which will never be done, till thoſe that are ſtrong do bear the infirmities of the weak, and pleaſe not themſelves, but every one of us pleaſe his neighbour, for his good to edification, inſtead of vilify ng him, or undoing him; and till, inſtead of caſting each others out of the Church or Miniſtry, on the account of things indifferent, we receive one another, as Chriſt received us to the glory of God, *Rom.* 15.1, 2, 6, 7. And till we are thus like-minded one towards another, according to Chriſt Jeſus, *verſ.* 5. Inſtead of being ſelfiſhly minded as men, or maliciouſly as enemies (1 *Cor.* 3.3. 1 *Cor.* 14. 20. *Col.* 3.8. *Tit.* 3.3.) If the very Babes were fed with the ſincere Milk of the Word, and all malice, and guile, and hypocriſy, and envies, and evil-ſpeaking were laid aſide, it would prove the beſt way to their growth, and a ſurer way to your preſent and eternall peace, then caſting them out becauſe they cannot bear your burdens, or digeſt ſome unneceſſary things, 1 *Pet.* 2.1, 2, 3. How good and how happy a thing would it be for Brethren to dwell together in unity? (*Pſal.* 133.1.) And as thoſe that by one ſpirit are baptized into one body, and know they have need of one another, to contribute honour to the parts that lack it; yea to beſtow more abundant honour upon thoſe members which we think to be leſs honorable, and more abundant comlineſs on the uncomly parts, as knowing thoſe members are neceſſary that ſeem to be more feeble. If indeed we would have no Schiſm in the body, the natural way is, for the members to have the ſame care one for another, as ſuffering all with one that ſuffereth, and rejoycing all with one that's honored,

1 *Cor.* 12. 12, 13, 21, 22, 23, 24, 25, 26. Take their ſufferings as your own, and you will not be haſty to bring them unto ſuffering. It muſt be the Primitive Simplicity of Faith, Worſhip, and Diſcipline, that muſt reſtore the Primitive Charity, Unity, and Peace, and make the multitude of Believers to be of one heart, and of one ſoul, and to converſe with gladneſs and ſingleneſs of heart, as having all things common, *Acts.* 4. 32. & 2. 46. No ſuch things as our controverted Impoſitions, were then made neceſſary to the unity and concord of the members of the Church.

18. And we humbly offer to your conſideration, which way will moſt gratify Satan in his cauſe and ſervants, and which will moſt promote the work and intereſt of Jeſus Chriſt. The ungodly that have an imbred enmity to holineſs, and to the holy ſeed, will be glad to ſee ſo many of them ſuffer, and glad, under the ſhelter of your diſpleaſure and afflictings, to find opportunity to reproach them, and add affliction to affliction. The common adverſaries of our Religion, and of the King and Kingdom will rejoyce to ſee us weakned by our Diviſions, and employed in afflicting or cenſuring one another, and to ſee ſo many able Miniſters laid aſide, that might do much diſpleaſure to Satan, by the weakning of his Kingdom, and by promoting the Goſpel and Kingdom of the Lord. And whether this will tend to the edification of the Saints, and the pleaſing of Chriſt, we have inquired before.

19. And if what you ſtand for, be indeed of God, this courſe of unmercifull impoſition, is the greateſt wrong to it, that you can eaſily be drawn to, unawares; while ſo many truly fearing God, are caſt or trodden down, and tempted to think ill of that which themſelves and the Church thus ſuffer by; and when ſo many of the worſt befriend this way becauſe it gratifieth them, it tendeth to make your Cauſe judged of, according to the quality of its friends and adverſaries. And how great a hand this very thing hath had already in the diſlike of that is befallen Dioceſans, Ceremonies, and the Liturgie, is a thing too generally known to need proof.

20. Laſtly, we repeat what formerly we have ſaid, that the Holy Ghoſt hath already ſo plainly decided the point in controverſy, in the inſtance of meats and daies, *Rom.* 14. 15. that it ſeemeth ſtrange to us that yet it ſhould remain a Controverſy. A weak Brother that maketh an unneceſſary difference of meats and daies, is not to be caſt out, but ſo to be received, and not to be troubled with ſuch doubtfull diſputations; Deſpiſing and judging the ſervants

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of the Lord, whom he receiveth and can make to ſtand, and that upon ſuch ſmall occaſion, is unbeſeeming true Believers, *verſ.* 1. 2, 3, 4, 5. All ſhould be here left to the full perſwaſion of their own mind, *verſ.* 5. Both parties here acknowledge the ſoveraignty of Chriſt, and, in obſerving, or not obſerving ſuch things, they do it all to him, *verſ.* 6. 7, 8, 9. His judgment ſhould affright us from deſpiſing or judging one another, *verſ.* 10. 11, 12. Inſtead of judging others we ſhould judg it our duty, that none of us put a ſtumbling block, or occaſion to fall in his Brothers way; *verſ.* 13. If we grieve thoſe that eſteem that unclean which we do not, we walk not charitably; deſtroy not the work of God, nor him for whom Chriſt died, by your indifferent things; *verſ.* 14. 15, 20. It is evil to him that judgeth it to be evil, *verſ.* 14. 20. Do you believe theſe things to be indifferent, have this belief to your ſelf before God, and condemn not your ſelves in that which you allow, *verſ.* 22. Your Brother is damned if he practiſe doubtingly, *for whatſoever is not of Faith, is ſin*, verſ. 23. and you drive him upon damnation! We may well conclude then, that it is good, even your ſelves to avoid ſuch things unneceſſary, by which your Brother ſtumbleth, is offended, or made weak, *verſ.* 21. Much more to forbear the forcing them upon him, which thoſe that the Apoſtle reproveth did not attempt. It is the Kingdom of God that we muſt all promote; and that Kingdom conſiſteth not in meat or drink, but in righteouſneſs, and peace, and joy in the Holy Ghoſt. And he that in theſe things ſerveth Chriſt is acceptable to God, and ſhould be approved of men, *verſ.* 17. 18. *Let us therefore follow after the things, which make for peace, and things wherewith one may Edify another*, verſ. 19.

If you ſay, Rulers impoſition maketh indifferent things ceaſe to be indifferent? We anſwer.

1. They are not indifferent, in the judgment of diſſenters, though they be ſo in yours.

2. *Paul* was a Ruler of the Church himſelf, and yet would deny his own Liberty, rather then offend the weak, ſo far was he from taking away the Liberty of others, 1 *Cor.* 8. 13. And it is to the Church of *Rome* and *Corinth*, and ſo to the Paſtours as well as the reſt, that *Paul* thus writeth: We beſeech you therefore plead not Law againſt us, when our requeſt is that you will joyn with us in Petitioning, to his Majeſty, and the Parliament, that there may be no ſuch Law.

The Apoſtles and Elders *Act.* 15. 28. declare unto the Churches, that it ſeemed good to the Holy Ghoſt, and them, to lay upon them, no greater burden, than neceſſary things; impoſing them becauſe antecedently neceſſary (for that is given as the reaſon of their ſelection and impoſition) and not only making unneceſſary things, neceſſary, by impoſition, for then the impoſition had been unneceſſary, though it was not a ſimple, unchangeable neceſſity, yet it was a neceſſity by accident, *pro tempore & loco*, antecedent to the impoſition of that Aſſembly. Seeing then ſuch things commend us not to God; and if you uſe them, at leaſt, you are not the better; Sin not againſt Chriſt, by ſinning againſt your Brethren, 1 *Cor.* 8. 8, 9, 11, 12. Much more take heed of forcing them to ſin.

We have preſumed to be thus plain and large, in ſhewing you ſome of our Reaſons, for your conſent, to the neceſſary abatement, of things unneceſſary to the Conſciences of your Brethren.

In the concluſion, we beſeech you to compare with theſe the Reaſons, that can move you to deny us theſe requeſts. If you will needs uſe ſuch things your ſelves, will it gain you ſo much to force them upon others, as will anſwer all the foreſaid Inconveniencies? Will it coſt you as dear to grant this Liberty, or abate theſe things, as the Impoſition will coſt your Brethren and you? O how eaſily, how ſafely, how cheaply, yea, with what commodity and delight, may you now make this Nation happy, in granting your Brethren theſe requeſts?

If you ſay that others will be ſtill unſatisfied, and you ſhall never know when you have done: We anſwer,

1. The cauſe of the Non-conformiſts hath been long ago ſtated, at the troubles of *Frankford*, and have continued ſtil the ſame; you have no reaſon to ſuſpect them of any conſiderable change.

2. Grant us but the freedom that Chriſt and his Apoſtles left unto the Churches; uſe neceſſary things as neceſſary, and unneceſſary things as unneceſſary, and charitably bear with the infirmities of the weak, and tolerate the tolerable, while they live peaceably, and then you will know when you have done. And for the intolerable, we beg not your Toleration: We intercede for thoſe that have Chriſt for their Interceſſor in the Higheſt: We know when all's done, there will be Hereſies. 1 *Cor.* 11. 19. *There will be ſelf-lovers, covetous, boaſters, proud, blaſphemers, diſobedient to Parents, unthankfull, unholy, without naturall affection, truce-breakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good, traytors,*

traytors, heady, high-minded, lovers of pleaſures more than of God, having a form of godlineſs, while they deny the power, 2 Tim. 3. 2, 3, 4. There will be filthy dreamers, that defile the Fleſh, deſpiſe Dominion, ſpeak evil of dignities, *Jud.* 8. *And many will follow their pernicious ways, by reaſon of whom the way of truth will be evil ſpoken of,* 2 Pet. 2. 2. It is not theſe for whom we are Petitioners: But for thoſe that are faithfull to God and the King, that fear offending, that agree with you in all things neceſſary to Salvation, and the common union of Believers, and that you are like to ſee at Chriſts right hand, who will finally juſtify them, and take them to his glory. If you ſuppoſe us in all this to have Pleaded our own cauſe; We hope we are not ſuch as are intolerable in the Miniſtry or communion of the Church: if you ſuppoſe us to Plead the cauſe of others, we hope you will accept of our deſires as impartial, when it is ſuppoſed the perſons differ from us as well as from you. We have now faithfully, and not unneceſſarily, or unreaſonably, ſpread before you the Caſe of thouſands of the upright of the Land: We have propoſed honeſt and ſafe remedies for our preſent diſtractions, and the preventing of the feared increaſe. We humbly beg your Favourable Interpretation of our plain and earneſt language, which the urgency of the Cauſe commands, and your conſent to theſe our neceſſary requeſts: which if you grant us; you will engage us to thankfulneſs to God and you; and to imploy our faculties and intereſts with Alacrity to aſſiſt you for the common peace. But if you reject our ſuit (which God forbid) We ſhall commit all to Him that judgeth Righteouſly, and wait in hope for the bleſſed day of Univerſall Judgment, when the Lord of Hoſts their ſtrong redeemer ſhall throughly plead his peoples cauſe, and execute Judgment for them, and bring them forth into the Light, and they ſhall behold his Righteouſneſs. In the mean time, we will bear the indignation of the Lord, becauſe we have ſinned againſt him. Come Lord Jeſus! Come quickly; Amen.

THE REFORMATION OF THE LITURGY.

Presented to the Right Reverend Bishops, by the Divines appointed by His Majesties Commission to treat with them about the Alteration of it.

Right Reverend,

HAVING *already given you our judgment of several things in the Book of Common-Prayer, and our desires for the altering of some parts of it, leaving the rest unaltered; We here tender you some of the said Alterations, which in our former Paper we shewed to be needfull; and some Additional Forms in Scripture Phrase (as neer as we well could) suited to the nature of the several parts of Worship. The Texts are cited in the Margin, to justify partly the Matter, and partly the Phrase. If any be mis-applied (which we hope will not be found) we shall be willing, upon Information, to retract such mis-application. If some of the Prayers here offered seem of too great a length, the substance of them being allowed, we shall upon conference and mutual consideration,*

ſideration, endeavour to contract them: And whereas his Majeſtie's Commiſſion doth impower and authorize us: To take into our Conſideration the ſeverall Directions, Rules, and Forms of Prayer, and things contained in the Book of Common-Prayer; *and further addeth,* When we ſhall have drawn our Conſultations to any Reſolution and Determination, which we ſhall agree upon as needfull or expedient to be done for the altering, diminiſhing, or enlarging the Book of Common Prayer, or any part thereof, &c. *We have here accordingly added ſome Rules or Directions as requiſite to give light to the whole, ſhewing when and how thoſe ſeverall Prayers ſhall be uſed. But if any of thoſe Rules or Directions upon debate ſhall be judged by the Commiſſioners unneceſſary, or over-long, we ſhall be very ready to ſubmit either to the Alteration or Omiſſion of them. And ſince we for our parts do ſo freely profeſs not to inſiſt on any thing now or formerly propoſed, which ſhall be manifeſted to be unmeet; ſo we humbly crave, and hope for your conſent to all the reſt; And that theſe Alterations and Additions now offered, may find your favourable interpretation and acceptance, and may by our joynt-conſent be preſented to His Majeſty, to the end they may obtain his gracious Approbation; And the ſeveral particulars thereof may be inſerted into the ſeveral reſpective places of the Liturgy, to which they do belong, and left to the Miniſter's choice to uſe the one or the other, according to his Majeſtie's gracious Declaration concerning* ECCLESIASTICAL AFFAIRS.

THE

THE
Ordinary Publick-Worship
ON THE
LORDS-DAY.

The Congregation being reverently composed, let the Minister first crave God's assistance and acceptance of the Worship, to be performed in these or the like words.

ETernall, Incomprehensible, and Invisible GOD, infinite in Power, Wisdom, and Goodness, dwelling in the Light which no man can approach, where thousand thousands minister unto Thee, and ten thousand times ten thousand stand before Thee; yet dwelling with the humble and contrite, and taking pleasure in thy People: Thou hast consecrated for us a new and living way, that with boldness we may enter into the holiest, by the blood of Jesus, and hast bid us seek Thee, while thou mayest be found; We come to thee at thy Call, and worship at thy foot-stool. Behold us in thy tender Mercies. Despise us not, though unworthy. Thou art greatly to be feared in the Assembly of the Saints, and to be had in Reverence of all that are about thee. Put thy fear into our hearts, that with Reverence we may serve Thee; sanctify us, that thou mayest be sanctified of us, when we draw nigh Thee. Give us the Spirit of Grace and Supplication, to help our infirmities, that our prayers may be faithful, fervent, and effectual. Let the desire of our souls be to Thee. Let us draw neer Thee with our hearts, and not only with our lips; and worship thee, who art a Spirit, in Spirit and Truth. Let thy Word be spoken and heard by us as the Word of God: Give us attentive, hearing Ears, and opened, believing, understanding, Hearts, that we may no more refuse thy Call, nor disregard thy merciful, out-stretched-hand, nor sleight thy Counsels and Reproofs; but be more ready to hear, than to give the sacrifice

1 Tim.1.15. Psal.147.5. Mar.19.17. 1 Tim.6.16. Dan.7.10. Isa.57.15. Psal.149.4. Heb.10.19,20. Isa.55.6. Ps.95.6,12.2. & 99.5. & 51.1,17. & 89.7. Jer.32.40. Heb.12.28. 1 Thes.5.23. Levit.10.3. Zech.12.10. Rom.8.26. Jam.5.16. & 1,6. Isa.26.8. Mat.15.18. Joh.4.23,24. 1 Thes.2.13. Act.16.14. Mark 4.12. Phil.1.29. Prov.1.24,25. Eccles.5.1. Joh.6.45. Heb.4.12,13. 2 Cor.10.4,6.

Psal. 69. 30. Psal. 106 46. Psal. 9. 14. Psal. 105. 3. Psal. 51. 15. Psal. 19. 14. Heb. 13. 21.

of Fools. Put thy Laws into our hearts, and write them in our minds, and let us be all taught of God. Let thy Word be unto us quick and powerfull; a discerner of the thoughts and intents of the heart; mighty to pull down strong-holds, casting down imaginations and reasonings, and every high thing that advanceth it self against the knowledg of God; and bringing into captivity every thought to the obedience of Christ; Let us magnify Thee with thanksgiving, and triumph in thy Praise. Let us rejoyce in thy Salvation, and glory in thy holy Name. Open thou our lips, O Lord, and let our mouths shew forth thy praise. And let the words of our mouths, & the meditation of our hearts, be acceptable in thy sight, through Jesus Christ our Lord and only Saviour. Amen.

Or thus, when Brevity is necessary.

Isa. 66. 1. Psal. 111. 9. Luke 2. 13. Ps. 103. 20. Heb. 1. 6. Psal. 149. 1. Lev. 10. 3. Gen. 18. 27. 2 Tim 2. 5. Da. 9. 18. Hos. 14. 2. Rom. 8 26. Heb. 12. 28. 2 Thes 2. 10. Luk. 19. 48 Isa. 1. 19. 2 Cor. 2. 16. Jam 5 16. Ps. 63. 5. 1 Cor. 7. 35. Ps. 84. 10. and 73. 28.

O Eternal, Almighty, and most gracious God, Heaven is thy Throne, and Earth is thy Footstool, holy and reverend is thy Name; Thou art praised by the heavenly Hosts, and in the Congregation of thy Saints on Earth, and wilt be sanctified in all that come nigh unto Thee. We are sinfull and unworthy dust, but being invited by Thee, are bold, through our blessed Mediator, to present our selves and our supplications before Thee. Receive us graciously, help us by thy Spirit; Let thy Fear be upon us: Let thy Word come unto us in power, and be received in love, with attentive, reverent, and obedient minds. Make it to us the savour of life unto life. Cause us to be fervent in Prayer, and joyfull in thy Praises, and to serve Thee this day without distraction, that we may find that a day in thy Courts, is better than a thousand, and that it is good for us to draw neer to God; through Jesus Christ our Lord and Saviour. Amen.

Next, let one of the Creeds be read by the Minister, saying,

In the Profession of this holy Christian Faith we are here assembled.

I believe in God the Father, &c.
I believe in one God, &c.

And sometimes *Athanasius* Creed. The

The Ten Commandements.
God spake these Words, and said, &c.

For the right informing and affecting the People, and moving them to a penitent believing Confession, some of these Sentences may be read.

God created man in his Image. Gen. 1. 27.

By one man, sin entred into the World, and death by sin: and so death passed upon all men, for that all have sinned. Rom. 5. 12.

For all have sinned, and come short of the glory of God. Rom. 3. 23.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. John 3. 16.

He that believeth on him shall not be condemned, but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God. 18.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 19.

For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 20.

Christ hath redeemed us from the curse of the Law, being made a curse for us. Gal. 3. 13.

Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God. John 3. 5.

That which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit. 6.

Verily I say unto you, Except ye be converted, and become as litle Children, ye shall not enter into the Kingdom of Heaven. Mat. 18. 3.

Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; Turn ye, turn ye from your evil waies; for why will ye dye ô house of Israel? Ezek. 33. 11.

I say unto you, There is joy in the presence of the Angels of God, over a sinner that repenteth. Luke 15. 10.

I will arise, and go to my Father, and say unto him, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy Son. 18, 19.

The Confession of Sin, and Prayer for Pardon and Sanctification.

Psal. 5. 5. Rom 6. 23. Ephes. 1. 6, 12. Joh. 4. 42. Rom. 3. 25 Eph. 1. 5. Luke 24. 47. Act 5. 37. Prov. 28. 13. Rev. 3. 17. Psal. 51. 5. Eph. 2. 3. Isa. 48. 8. Isa. 53. 6. Psalm. 100. 3. 1 Corinth. 6. 20. 2 Cor. 8. 5. 1 Cor. 10. 31. and 7. 32. 1 Thes. 4. 1. 1 Joh. 3. 22. Rom. 2. 23. 1 Chron. 21. 7. Phil. 2. 21. Luke 18. 14. Rom. 15. 1. Psal. 47. 7 Rom. 7. 12. Dan. 9. 9, 10. Tit. 1. 7, 10. Rom. 8. 5. and 13. 14. and 4. 20. Psal. 78 7, 22. Isa. 51. 7, 8 Luke 12. 4, 5. Psal. 100. 5. 1 Joh. 4. 16. Psalm. 16. 5. Mat 22. 37. Psal. 37. 4. 1 Joh. 2. 15. 2 Tim. 5. 7. Job. 6. 27. Luke 10. 21, 22. Mat. 25. 26. Rom 12. 11. Eph 6. 11. 13, 14. Mar. 8. 38. 2 Tim. 1. 8. Eph 5. 15. Rom 12. 1, 19. Act. 11. 23. 2 Per. 1. 10. Luk. 1. 74 Heb. 12. 28 Psalm. 111. 9. 2 Tim. 2. 19. Phil. 3. 3. Psal. 29. 2. Rev. 1. 10. Rom. 13 7. Tit. 3. 1.

O most Holy, Righteous, and Gracious God, who hatest all the workers of iniquity, and hast appointed death to be the wages of sin; but yet for the glory of thy mercy hast sent thy Son to be the Saviour of the World, and hast promised forgiveness of sin through his blood, to all that believe in him, and by true Repentance turn unto Thee, and that whosoever confesseth and forsaketh his sin, shall have mercy; We confess that we are vile and miserable sinners, being conceived in sin; by Nature Children of wrath, and transgressors from the womb. All we like sheep have gone astray, and turned every one to his own way. Thou madest us, and not we our selves. Thou boughtest us with a price, and we are not our own; and therefore we should have wholly given up our selves unto Thee, and have glorified Thee with our souls and bodies, as being Thine. Whatever we did should have been done to thy Glory, and to please Thee, in the obeying of Thy Will. But we have displeased and dishonored Thee, and turned from Thee, exalting, seeking, and pleasing our selves. Thou art the King of all the World, and Thy Laws are holy, just, and good. But we have denied Thee our due Subjection and Obedience, being unruly and self-willed, minding the things of the Flesh, and making provision for its lusts: We have staggered at Thy Word through Unbelief, and have not fully placed our trust and hope in Thee. We have rather feared Man that is dust, and can but kill the body, than Thee, that canst destroy both Soul and Body in Hell. Thou art infinitely good, and Love it self, yet have we not fully taken Thee for our portion, nor loved Thee with all our heart, and soul and might, nor made Thee our full desire and delight But we have inordinately loved our Selves, and the World, and the things of the World and lived by sense when we should have lived by Faith, and cared & laboured for the food that perisheth, when we should have laboured for the one thing needfull, and that which endureth to everlasting life; we have been slothful servants, yielding to Temptations, ashamed of our Duty, losing our precious Time; when we should have been fervent in Spirit, serving the Lord, cleaving to Thee with full resolution, redeeming the time, & with

diligence

diligence making sure our Calling and Election. We have not with due holiness and reverence drawn neer Thée, and used thy holy Name, thy worship, and thy Day: We have dishonored and disobeyed our Superiours, and neglected our Inferiours. We have béen guilty of not loving our Neighbours as our selves, and not doing to others, as we would they should do to us, but have sought our own against their welfare, not forbearing & forgiving, not loving our enemies, as we ought, nor following peace, nor studying to do good to all according to our power. We have sinned secretly and openly, in thought, word, and deed, ignorantly and presumptuously, in passion, and upon deliberation, against thy Precepts, Promises, and Threats; against thy mercies and thy judgments, under thy patience, and in thy sight, against our consciences, our purposes, and our covenants; when we were hastening to death and judgment, for which, through all our lives we should have prepared; Thou hast commended thy wonderfull love towards us, in giving thy Son to dye for sinners, to reconcile us to Thée while we were enemies; and all things being made ready, thou hast sent thy Messengers to invite us to come in, preaching to us the glad tidings of Salvation, and freely offering us pardon and life in Jesus Christ, but we have made light of it, and neglected this great Salvation, and made excuses or too long delayes; undervaluing our Redeemer, his blood and merits his offered grace and endless glory, rejecting his holy Doctrine and Example, resisting his Spirit, & inisters, and Word. We have sinned, O Lord, against Thee, and against our own souls, and are not worthy to be called thy children: we have deserved everlasting wrath; to us belongeth confusion, but mercy and forgiveness to Thee. Have mercy upon us, O God, according to the multitude of thy Mercies. Heal our souls that have sinned against Thee, & enter not into judgment with thy servants. Hide thy face from our sins, and blot out all our iniquities. Cast us not away from thy presence, and avenge not upon us the quarrell of thy Covenant. Wash us in the blood of the Lamb of God, who taketh away the sins of the World. Accept us in thy Beloved Son, who was made a curse for us, and was wounded for our transgressions, that we might be healed by his stripes. Turn us, O God of our salvation, and cause thy face to shine upon us. Give us Repentance unto life: cause us to loath our selves for all the evils that we have committed. Give us that broken

Ephes. 6. Mat. 29. 39 and 7. 12. 1 Cor. 10. 24. Ephes. 4. 2, 32. Mat. 5. 44. Heb. 1. 14. Gal. 6. 10. Psal. 19. 12, 13 Rom 2. 4 Psal. 51. 4. Rom 2. 15 Psal 78. 32. 37. 2. Luke 12. 35 [illegible] 40. R[illegible] 6, 8, 9 Luke 14. 17. and 8. 1. Act. 13. 26. Rev. 22. 17. 1 Joh. 5. 11, 12. Matth 22. 5 Heb 2. 3. Psal. 119. 60 John 12. 48. Heb 12. 25. Act 7. 51. 2 Tim. 3. 8. Luk 15. 18. Numb. 16 38. Rom 1. 18. Eph 5 6 Dan 9. 7, 8. Psal. 51 1. Psal. 41. 1. and 143. 2. Psal. 51. 9, 11. Lev. 26. 25. Rev. 1. 5. Joh. 1. 29. Ephes. 1. 6. Mat. 12. 18. Gal. 3. 13. Isa. 53 5. Psal 85 4 and 67. 1. Act. 11. 18. Ezek 20 43 Psal. 51 17. Ezek. 36. 26. Gal. 4 6. 2 Cor. 6 16. Jer. 13. 13 Ezek. 11. 20. Psal. 119. 18 Eph. 3. 18. Mat 13 11. Eph. 1. 18 Rom. 2. 18 2 Tim. 2. 26 Psal. 119 104. Rom. 5. 5. and 8 35, 39. Jer. 32. 40. Mat. 6. 23. Col. 3. 1. Matth. 6. 20, 21. Phil. 3. 20. Colos 3. 5.

Gal.6.14. Rom.1.17. Heb.11.1. 1 Cor.4. 1.Pet.3.11. Luke 13.14. 1 Cor.9.24. 1 Per.4.2. Col.1.10. 2 Cor.5.9. John 6.38. Pial 40.8. Pſal.1.2. Tit.2.12. 1 Pet 1. 14,15. 1 Pet.1.22. Epheſ.4.23.32. James 3.17 Pſal.15.4. Eph.5.5. Phil.1.10. Titus 2.14. Mat.5.44. Rom 12.19. Luke 21.19. Mark 8.34. Heb.11.26. Rom.8.18. Rev.2.10,11.

contrite Spirit which thou wilt not deſpiſe. Create in us a clean heart O God, and renew a right ſpirit within us. Take out of us the old and ſtrong heart, and give us a new and tender heart. Give us the Spirit of thy Son, and be our God, and let us be thy people. Enlighten our underſtandings, to know the wonderful things of thy Law, the dimenſions of thy love in Chriſt, the myſteries of thy Kingdome, and the riches of the glory of thy Inheritance in the Saints, and that we may approve the things that are excellent, and may eſcape the ſnares of the Devil, and may hate every falſe way. Shed abroad thy love in our hearts by thy holy Spirit, and cauſe us ſo to love Thee, that nothing may ſeparate us from thy love. Put thy fear into our hearts, that we may never depart from Thee. Cauſe us to ſeek firſt thy Kingdom, and its Righteouſneſſe, and (as thoſe that are riſen with Chriſt) to ſeek the things that are above, and to lay up a treaſure in Heaven, and let our hearts and converſations be there; mortifie our earthly inclinations and deſires. Crucifie the world to us, and us unto the world by the Croſſe of Chriſt. Cauſe us to live by Faith, and look at the things that are unſeen; and uſe the world, as not over-uſing it, ſeeing the faſhion of it paſſeth away; ſtriving to enter in at the ſtrait gate, and running ſo as to obtain; let us no longer live the reſt of our time to the luſts of men, but to the will of God, ſtudying in all things to pleaſe Thee, and to be accepted of Thee; let us not ſeek our own wills, but the will of him that called us; yea, let us delight to do thy will, O God, let our delight be in thy Law, and let us meditate therein day & night; cauſe us to deny ungodlineſs, & worldly luſts, and to live ſoberly, & righteouſly, & godlily in this preſent world, as obedient children, not faſhioning our ſelves to the former luſts of our ignorance; but as He that hath called us is holy, let us be holy in all manner of converſation. Cauſe us to love one another with a pure heart, fervently, forbearing, and forgiving one another, if any have a quarrel againſt another, even as Chriſt forgave us. Give us the wiſdom which is firſt pure, and then peaceable. In our eyes let a vile perſon be contemned, but let us honour them that fear the Lord. Cauſe us to walk circumſpectly without offence, and to be zealous of good works to love our enemies, and not to give place to wrath; and in patience to poſſeſſe our ſouls. Help us to deny our ſelves, and take up our Croſſe, and follow Chriſt; eſteeming his reproach to be greater

riches

riches than the treasures of the world, that having suffered with him, we may also be glorified with him. Though wee must be tempted, help us to overcome, and be faithful unto the death; and then let us receive that Crown of Life, through the merits and intercession of Christ Jesus our Lord and only Saviour: In whose comprehensive words we sum up our Requests, saying as he hath taught us, Our Father which art in Heaven, hallowed be thy Name. Thy Kingdom come, &c.

Or thus, when Brevity is necessary.

O Most great, most just and gracious God, Thou art of purer eyes than to behold iniquity, thou condemnest the ungodly, impenitent, and unbelievers; but hast promised mercy through Jesus Christ to all that repent and believe in him. We confess that we were conceived in sin, and are by nature children of wrath. And have all sinned and come short of the glory of God. In our Baptism thou tookest us into the bond of the holy Covenant, but we remembred not our Creator in the dayes of our youth with the fear and love, and obedience which we owed thee: not pleasing, and glorifying thee in all things, nor walking with thee by faith in an Heavenly conversation, nor serving thee fervently with all our might: but fulfilled the desires of the flesh, and of the carnal mind. We have neglected and abused thy Holy Worship, thy Holy Name, and thy Holy Day. We have dishonoured our superiours, and neglected our inferiours: We have dealt unjustly and uncharitably, with our Neighbours, not loving them as our selves, nor doing to others as we would they should do to us; We have not sought first Thy Kingdom, and Righteousness, and been contented with our daily bread; but have been careful and troubled about many things, neglecting the one thing necessary. Thou hast revealed thy wonderful love to us in Christ, and offered us pardon and salvation in him: but we made light of it, and neglected so great salvation, and resisted thy Spirit, Word, and Ministers, and turned not at thy reproof: We have run into temptations; and the sin which we should have hated, we have committed in thy sight, both secretly and openly, ignorantly and carelesly, rashly, and presumptuously, against thy precepts, thy promises, and threats

Hab. 1. 13. Jud. 15. Luke 13. 3 Mar. 16. 16. Psa. 51. 5. Eph. 2. 3. Rom. 3. 23. Eze. 16. 37. Mat. 28. 19. Ecc. 12. 1. Deut. 11. 1. Col. 1. 10. 1 Cor. 10 31. Gen. 5. 22. 2 Cor 5. 7. Phi. 3. 20. Rom. 12. 11. Deut. 6. 5. Eph. 2 3. Rom. 8. 7. Exod 20. 4, 7, 8, 11, 12, &c. 2 Pet. 2 9. Rom 13 8. 9. Mat. 7. 12. Mar. 6. 33. 1 Tim. 6 8. Luk. 10. 41, 42. Rom. 5. 8. Luk. 24. 47 Rom. 3. 25. Mat. 22. 4, 5. Heb 2. 3. Acts 7. 51. Pro. 1. 23. Jam. 4 7. 1 Peter. 5. 9. Psa. 51 6. Psa. 19. 12, 13. Isa. 59. 12. Psal 103. 10. & 50. 11. Mar 9 44 Psal. 52. 8. Eph 1. 12 13. Psal. 78. 5 & 78 7. & 119. 81. & 51. 1. 2 Cor. 5. 18, 19. 1 Joh 1. 7. Gal. 4. 6. 1 Thes. 5. 22. Rom. 5. 5 Deut 30. 6. Psa. 31. 16. Mat. 1. 21. 1 Thes. 1. 10. Tit 2 14.

threats, thy mercies and thy judgments; our transgressions are multiplied before Thee, and our sins testify against us; if Thou deal with us as we deserve, Thou wilt cast us away from thy presence into Hell, where the worm never dieth, and the fire is not quenched. But in thy Mercy, thy Son, and thy Promises is our hope. Have mercy upon us most mercifull Father. Be reconciled to us, and let the blood of Jesus Christ cleanse us from all our sins. Take us for thy Children, and give us the Spirit of thy Son. Sanctify us wholly, shed abroad thy love in our hearts, and cause us to love Thee with all our hearts. O make thy face to shine upon thy servants; save us from our sins, & from the wrath to come; make us a peculiar people to Thee, zealous of good works that we may please Thee, and shew forth thy praise. Help us to redeem the time, and give all diligence to make our Calling and Election sure. Give us things necessary for thy service, & keep us from sinfull discontent and cares. And seeing all these things must be dissolved, let us consider what manner of persons we ought to be, in all holy conversation & godliness. Help us to watch against temptations, and resist and overcome the Flesh, the Devil, & the World; and being delivered out of the hand of all our enemies, let us serve Thee without fear in holiness and righteousness before Thee all the daies of our life. Guide us by thy Counsel, and after receive us into thy glory, through Jesus Christ our only Saviour. Amen.

Col. 1. 10. 1 Pet 2. 9. Ephes. 5. 16. 2 Pet. 1. 10. Mat 6. 11. 1 Tim 6. 4. Heb. 13 5. Mat. 6 25, &c. 2 Pet. 3 11. Mat. 26. 41. Jam. 4. 6. Gal. 5. 17. 1 Joh. 5. 4, 5. Revel. 2. 17. &c. 2 Pet. 2 19. Luke 1. 17. Psal. 73. 24.

[Here use the Lords Prayer as before.]

For the strengthning of Faith, and raising the Penitent, some of these Sentences of the Gospel may be here read.

Hear what the Lord saith to the Absolution and Comfort of Penitent Believers.

2 Chron. 30. 9. THe Lord your God is gratious and mercifull, and will not turn away his face from you, if ye return unto him.

1 Joh. 2. 2. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the Propitiation for our sins, and not for ours only, but also for the sins of the whole World.

Act. 13. 38, 39. Be it known unto you, Men and Brethren, that through this Man is preached to you the Forgiveness of Sins; and by him, all that believe are justified,

justified from all things, from which they could not be justified by the Law of Moses.

Where Sin abounded, Grace did much more abound, That as Sin reigned unto death, even so might Grace reign through Righteousness, unto Eternal life, through Jesus Christ our Lord. Rom 5 20. 21,

If we walk in the light, as he is in the Light, we have fellowship one with another, And the Blood of Jesus Christ his Son, cleanseth us from all Sin. If we say that we have no Sin, we deceive our selves, and the truth is not in us. If we confesse our Sin, he is faithful and just to forgive us our Sin, and to cleanse us from all unrighteousness. 1 Joh. 1. 7, 8, 9.

Come unto me all ye that labour, and are heavy laden, and I will give you rest. Take my Yoak upon you, and learn of me, for I am meek and lowly in heart, and ye shall find Rest unto your Souls. For my yoak is easie, and my burden is light. Mat. 11. 28, 29, 30.

Whosoever will, let him take of the Water of life freely. Rev. 22. 17.

All that the Father hath given me, shall come to me, and him that cometh to me, I will in no wise cast out. Joh. 6. 27.

I will be merciful to their unrighteousness, and their sins and iniquities, I will remember no more. Heb. 8. 12.

Hear also what you must Be, and Do, for the time to come, if you would be Saved.

NOw if any man have not the Spirit of Christ, he is none of his. Rom 8, 9.

If any man be in Christ, he is a new Creature; old things are passed away, behold all things are become new. 2 Cor. 5. 17.

There is no Condemnation to those that are in Christ Jesus, who walk not after the Flesh, but after the Spirit. For they that are after the Flesh, do mind the things of the Flesh; but they that are after the Spirit, the things of the Spirit. Rom. 8. 1.

For to be carnally minded is death, but be spiritually minded, is life and peace. 6.

For the Carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be. 9.

So then they that are in the Flesh cannot please God. 8.

For if ye live after the Flesh ye shall dye, but if through the Spirit ye mortifie the deeds of the body, ye shall live. 13.

Now the works of the flesh are manifest, which are these, Adultery, Fornication, uncleannes, Lasciviousnes, Idolatry, witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Sedition, Heresies, Envyings, Murders, Gal. 5. 19.

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20. *Drunkenneſs, Revellings, and ſuch like: of the which I tell you before,*
21. *as I have told you in time paſt, that they which do ſuch things, ſhall not inherit the Kingdom of God.*

22. *But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentle-*
23. *neſs, goodneſs, faith, meekneſs, temperance; againſt ſuch there is no*
24. *Law. And they that are Chriſts, have crucified the fleſh with the affections and luſts.*

Rom. 13. 13. *Let us walk honeſtly as in the day, not in rioting and drunken-*
neſſe; not in chambering and wantonneſſe; not in ſtrife and envying.
14. *But put ye on the Lord Jeſus Chriſt, and make no proviſion for the Fleſh to fulfill the luſts thereof.*

1 John 2. 15, *Love not the World, neither the things that are in the World: if any*
16. *man love the World, the love of the Father is not in him. For all that is in the World, the luſt of the fleſh, the luſt of the eye, and the pride of life, is not of the Father, but is of the World.*

Mat. 7. 13. *Enter ye in at the ſtrait gate, for wide is the gate and broad is*
the way that leadeth to deſtruction, and many there be that go in
14. *thereat. Becauſe ſtrait is the gate, and narrow is the way that lead-*
eth unto life, and few there be that find it.

Titus 2. 11. *For the grace of God that bringeth Salvation, hath appeared unto*
12. *all men, teaching us, that, denying ungodlineſs and worldly luſts, we*
ſhould live ſoberly, and righteouſly, and godlily in this preſent World:
13. *looking for the bleſſed hope, and the glorious appearing of the great*
God, and our Saviour Jeſus Chriſt. Who gave himſelf for us, that he
14. *might redeem us from all Iniquity, and purify to himſelf a peculiar*
People zealous of good Works.

Pſal. 1. 1, *Bleſſed is the man that walketh not in the Counſel of the ungodly,*
nor ſtandeth in the way of Sinners, nor ſitteth in the Seat of the Scorn-
2. *ful. But his delight is in the Law of the Lord, and in his Law he doth*
meditate day and night.
5. *The ungodly ſhall not ſtand in the Judgement, nor Sinners in the*
Congregation of the righteous.

Heb. 12. 28. *Wherefore we receiving a Kingdom which cannot be moved, let us*
29. *have grace, whereby we may ſerve God acceptably, with reverence and*
godly fear: for our God is a conſuming Fire.

2 Pet. 3. 1. *Seeing then that theſe things ſhall be diſſolved, what manner of per-*
12. *ſons ought ye to be, in all holy converſation and goodlineſs, looking*
for, and haſting to, the Comming of the day of God.

1 Cor. 15. 58. *Therefore, my beloved Brethren, be ye ſtedfaſt, unmoveable, alwayes*
abounding in the Work of the Lord, for as much as ye know, that
your labour is not in vain in the Lord.

Then

Then may be ſaid the 95. or the 100. Pſalm, or the 84.

And next, the Pſalms in order for the day; And next, ſhall be read a Chapter of the Old Teſtament, ſuch as the Miniſter findeth moſt ſeaſonable; or with the liberty expreſſed in the Admonition before the ſecond Book of Homilies. Luk. 4. 16, 17, 18.

After which may be ſung a Pſalm, or the *Te Deum* ſaid, then ſhall be read a Chapter of the New Teſtament, and then the Prayer for the King and Magiſtrates. And after that, the 67. or 93. or ſome other Pſalm, may be ſung or ſaid, or the *Benedictus*, or *Magnificat*. And the ſame order to be obſerved at the Evening Worſhip, if time allow it. Act. 13. 27. & 15. 14.

NExt after the Pſalm the Miniſter ſhall (in the Pulpit) firſt reverently, prudently, and fervently pray, according to the State and neceſſities of the Church, and thoſe eſpecially that are preſent, and according to the ſubject that he is to preach on. And after Prayer, he ſhall preach upon ſome Text of holy Scripture ſuiting his matter to the neceſſities of the Hearers, and the manner of delivery to their quality and benefit. Alwayes ſpeaking from faith and holy experience in himſelf, with plainneſs and perſpicuity, with reverence and gravity, with convincing evidence and authority, with prudence, caution, faithfulneſs, and impartiality, with tender love and melting compaſſion, with fervent zeal, and perſwading importunity, & with frequency and unwearied Patience, waiting on God for the ſucceſs. After Sermon he ſhall pray for a Bleſſing on the word of Inſtruction and Exhortation, which was delivered; And in his Prayers (before or after Sermon) ordinarily he ſhall pray for the Converſion of Heathens, Jews, and other Infidels; the ſubverſion of Idolatry, Infidelity, Mahometaniſm, Hereſie, Papal-Tyranny and Superſtition, Schiſm, and Prophaneneſs, and for the free progreſs of the Goſpel, and the encreaſe of Faith and Godlineſs, the honouring of Gods Name, the enlargement of the Kingdom of Chriſt, and the obedience of his Saints through the Nations of the Earth. And in ſpecial for theſe Nations, for the Kings Majeſty, and the reſt of the Royal Family, for the Lords of his Majeſtie's Council, the Judges and other Magiſtrates of the Land, for the Paſtors of the Church, and all Congregations committed

Neh. 8. 4, 5. & 9. 2, 3. 4, 5, 6. 10, 38. Acts 12. 12. 1 Tim. 4. 5. Act. 1. 14. & 16. 13, 16. 1 Tim. 2. 8. 1 Cor. 14. 15, 16. Luk. 4. 16, 18. Neh. 8. 8. Act. 20. 7, 9. 2 Tim. 4. 1, 2. Act. 4. 20. 2 Cor. 4. 13. Joh. 16. 29. 1 Cor. 2. 7, 13. Mat. 7. 29. Tit. 2. 15. Mat. 21. 4. Mar. 12. 12, 13, 17. Eph. 6. 19, 20. Jude 22, 23. Act. 18. 25, 2 Tim. 2. 24, 25. 1 Tim. 5. 17. Act. 20. 36. Pſal. 2. Rev. 11. 15. 1 Tim. 2. 1, 2, 3. 2 Theſ. 2. 1, 2. & 2. 1 Theſ. 2. 16. Rev. 1. 19. Mat. 6. 9. &c. & 37, 38. 1 Tim. 2. 2. Eph. 6. 19. 1 Theſ. 5. 21. Joh. 17. 20. 1 Sa. 12. 23. 2 Cor. 4. 5. Phi. 1. 15, 16. Jam. 3. 1, 15, 16, 17. Luk. 9. 55. 1 Cor. 14. 26. 2 Cor. 10. 8. Pſal. 91. 1. Rev. 1. 10.

to their Care, and Government. Alwaies taking heed that no mixtures of imprudent, disorderly expressions, of private discontent and passion, of unreverent, disobedient, seditious, or factious Intimations, tending to corrupt, and not to edifie the peoples minds, do turn either Prayer or Preaching into Sin. And ordinarily in Church-Communion, especially on the Lords Day (which is purposely separated for the joyful Commemoration of the Blessed Work of mans Redemption) a considerable proportion of the Publick Worship must consist of Thanksgiving and Praises to God, especially for Jesus Christ and his Benefits; still leaving it to the Minister's discretion to abbreviate some parts of Worship, when he seeth it needful to be longer on some other.

Act. 20 7. Col. 3. 16, 17. Psal. 118. 1 Cor. 4. 1, 2. 1 Tim. 3. 5. & 3. 15. 2 Tim. 2. 2, 15. Acts 20. 7, 9.

The Sermon and Prayer being ended, let the Minister dismiss the Congregation with a Benediction, in these or the like words.

Luke 11. 28. **Blessed are they that hear the Word of God, and kéep it.**

Levit. 6. 24, 25, 26. **The Lord bless you, and kéep you; the Lord make his face to shine on you, and be gracious unto you; The Lord lift up his countenance upon you, and give you Peace.**

2 Cor. 13. 14. **The Grace of our Lord Jesus Christ, and the love of God the Father, and the Communion of the Holy Ghost, be with you all.** Amen.

Except there be a Communion in the Sacrament of the Lords Supper to be celebrated, or any further Worship to be performed, and then the Minister may delay the Benediction till the End.

And because when there is Leisure, the Prayers of the Church should be as full as the Rule and our Necessities require; let the following General Prayer be used, when the Minister findeth it convenient, instead of the Letany and Collects.

Here are also adjoyned a Thanksgiving for Christ and his benefits, & a Hymn to be used at the discretion of the Minister either after Sermon, or at the Communion, or on other days.

A Prayer for the King, the Royal Family, and Magistrates.

Prov. 8. 15. Dan. 4. 32. Heb. 2. 9. Psal. 65. 11. & 98. 14. & 65. 4. **ALmighty God, by whom Kings reign, and Princes decrée Justice, who rulest in all the Kingdoms of men, and givest them to whomsoever thou wilt, who by thy special Providence hast set over us thy Servant** Charls **our King: Crown him with thy**

Blessings

Blessings, and satisfie him with thy Goodness. Save him by thy right hand, and defend him against such as rise up against him; prolong his life in Peace and Righteousness, grant him the Spirit of Wisdom and Counsel, the Spirit of Holiness, and the fear of the Lord, that he may know how to go in and out before this great People over whom thou hast set him. Let not thy Law depart out of his mind, or mouth but let him meditate in it day and night. Make him as an Angel of God, to discern betwixt good and evil that in his eyes a vile person may be contemned, but he may honour them that fear the Lord; that his eyes may be upon the faithful of the Land, that they may dwell with him, and they that are perfect in the way serve him; Remove the Wicked from before him, that his Throne may be established in Righteousness & grant that under him we may lead a quiet & peaceable life in all Godliness and Honesty. And when he hath finished his course on Earth let him inherit a Crown of Righteousness and reign with Christ for ever. Bless the Queen Mother, the Illustrious Prince James, Duke of York, and the rest of the Royal Family, endue them with thy Holy Spirit, inrich them with thy heavenly Grace, and make them blessings to their Generation. Endue the Lords of His Majesties Council, & all the Nobility, the Judges and all the Magistrates of the Land with Wisdom from above, that they may rule as in thy fear, and judge Righteous Judgement, & may take heed what they do, as judging not for man, but for the Lord, that Justice may run down as Water, and Righteousness as a mighty stream. Let all his Majesties Subjects duly submit to him & obey him, not only for wrath, but for conscience sake; Let all his Kingdoms be the Kingdoms of the Lord, and of his Son Christ, that God may dwell amongst us, and that it may be said of them, The Lord bless thee, O Habitation of Justice, & Mountain of Holiness: For Thine, O Father, with the Son and Holy Ghost, is the Kingdom and Power, and Glory for ever. Amen.

& 60. 5. & 80. 13. & 59. 1. & 61. 6. Isa. 45. 13. Mat. 3. 3. Isa. 59 8. & 11. 2. 1 King. 3. 3, 7, 9. Josh. 1. 8. Zech. 12. 8. 2 Sam. 14. 17. Psal. 15. 4. & 101. 6. Pro. 25 5. 1 Tim. 2. 2. 2 Tim 4. 7, 8 Rev. 21. 5. Zech. 8. 13. Isa. 60. 15. Jam. 3 17. 2 Sam. 23. 3. Joh. 7. 27. 2 Chron. 19 6. Amos 5. 24. Rom. 13. 1, 2, 3. Rev 11. 15. Psal. 68. 28. Jer. 31. 23. Mat. 6. 13.

Mar. 28. 19. John 5. 7. 1 Cor. 8 4, 6. 1 Tim. 1. 17. Mal 2. 10 Heb: 1. 2, 3, 5, 8. 1 Pet. 2 8. Psal. 22. 28 1 Cor. 12 4, 5, 6 Psal. 103 19 Luke 11. 2.

The General Prayer.

O Most Holy, Blessed and Glorious Trinity, Father, Son, and Holy Ghost, Three Persons, and One God, our Creator, Redeemer, and Sanctifier, our Lord, our Governour and Father; hear us, and have mercy upon us, miserable sinners.

Act. 7. 59. Heb. 2. 14. 9 1 Cor. 15. 4. 1 Tim 3.6. John 1. 29. Eph. 1. 21, 22. Rom. 8. 30, 33, 34. Eph. 5. 1. 1 Thes. 4. 16, 17. 2 Pet. 1. 10. 2 Tim. 1. 5. Rom 5. 1, 2, 10. 2 Cor. 6. 18. Gal. 4 6.

O Lord our Saviour, God and Man who, having assumed our nature, by thy sufferings, and death, and burial, was made a Ransome to take away the sins of the World; who, being raised from the dead, ascended and glorified, art made Head over all things to the Church, which thou gatherest, justifiest, sanctifiest, rulest, and preservest, and which at thy coming Thou wilt raise and judge to endless glory: We beseech Thee to hear us miserable sinners; make sure to us our Calling and Election, our unfeigned Faith and Repentance; that being justified, and made the sons of God, we may have Peace with him, as our Reconciled God and Father.

1 Pet. 1. 2. Rom. 8. 11. Mat. 8. 34, 35. 2 Cor. 8. 5. 1 Cor. 6. 19, 20.

Let thy holy Spirit sanctifie us, and dwell in us, and cause us to deny our selves, and to give up our selves entirely to Thee, as being not our own, but Thine.

Rev. 4. 11. Joh. 12. 28 Mat. 5. 6. Psal. 22. 23, 27 28. 2 Tim 3. 2, Mat. 7 22, Gal. 5. 26. Gal. 2. 19.

As the World was created for thy Glory, let thy Name be glorified throughout the World; Let Self-love and Pride, and Vain-glory be destroyed; cause us to love Thee, fear Thee, and Trust in Thee with all our hearts, and to live to Thee:

Psal. 2 & 47. 7. Rev. 11. 15. 2 Tim. 2. 26 Act. 26. 18 Rom. 11. 25. Math. 9. 38 & 24. 14 2 Thes. 3. 1, 2. Rev. 2. 3, 19. & 3. 10. Luke 18. 7. Rev. 18. & 19.

Let all the Earth subject themselves to Thee their King. Let the Kingdoms of the World become the Kingdoms of the Lord, and of his Christ. Let the Atheists, Idolaters, Mahometans, Jews, and other Infidels, and ungodly People, be converted. Send forth meet Labourers into the Harvest, and let the Gospel be preached throughout all the World. Preserve and blesse them in thy Work. Sustain in patience, and seasonably deliver, the Churches that are oppressed by Idolaters, Infidels, Mahometans, or other Enemies, or by the Roman Papal Usurpations.

Eph. 4. 3, 5, 13. 15. 16. Titus 3. 10. 2 Cor 2. 17. 1 Cor. 1. 10 Rom. 14. 1. & 15. 1. 3 John. 9. Rom. 1. 31. Luke 9. 55. Psal. 77. 10. Phil. 2. 3.

Unite all Christians in Jesus Christ, the true and only universal Head, in the true Christian and Catholick Faith and Love; cast out Heresies and Corruptions; heal divisions; let the strong receive the weak, and bear their Infirmities; Restrain the spirit of Pride and Cruelty, and let nothing be done in strife, or vain-glory.

Psal. 14. Eph 2. 3 12. 2 Tim 3 1, 3, 4. 1 Cor. 6. 9. 2 Thes. 2. 10. Rom. 8. 24. Psal. 40. 8. & 1. 2. Isa. 8 20. Psal. 119. 97, 27.

Keep us from Atheism, Idolatry, and Rebellion against Thee; from Infidelity, Ungodliness, and Sensuality; from Security, Presumption, and Dispair. Let us delight to please Thee, and let thy Word be the Rule of our Faith and Lives; let us love it, and understand it, and meditate in it Day and Night.

Let

Let us not corrupt or neglect thy Worship; nor take thy Holy Name in vain; keep us from Blasphemy, Perjury, prophane Swearing, Lying, contempt of thy Ordinances, and from false unworthy, and unreverent thoughts and speeches of God, or holy things; and from the neglect and prophanation of thy Holy Day. Mat. 15. 9. Exod. 20. 4, 7, 8. Mar. 7. 21, 22. Jam. 5. 12. Eccl. 5. 1, 6. Ezek. 22. 26. Neh. 13. 17 Rev. 1. 10.

Put it into the hearts of the Kings & Rulers of the World, to submit to Christ, and to rule for him as Nursing-Fathers to his Church: and save them from the temptations that would drown them in sensuality; or would break them upon Christ, as a Rock of offence, by engaging them against his holy Doctrine, Wayes, and Servants. Pro 21. 1. Ps. 2. 10 11, 12. Isa. 49 23 2 Chr. 19. 6. Rom. 1. 1. 1 Tim. 6. 9 Mat. 21. 44. Joh. 11 48. Ps. 2. 2, 3, 4.

Have mercy on thy Servant Charles our King, protect his Person, illuminate and sanctify him by thy Spirit, that above all things he may seek thine honour, the increase of Faith, and holy Obedience to thy Laws; and may govern us, as thy Minister, appointed by Thee for the terrour of evill doers, and the praise of them that do well; that under Him we may live a quiet and peaceable life, in all Godlinesse and Honesty. 1 Tim 2. 2. Ps 59. 1. 2 Chro. 1. 10. & 29 3. & 15. 12, 13. Rom. 23. 3, 4. 2 Pet. 2. 14. 1 Tim. 2. 2.

Have mercy upon all the Royal Family, upon the Lords of the Councel, and all the Nobility, the Judges, and other Magistrates of these Lands. Let them fear Thee, and be Ensamples of Piety and Temperance, haters of Injustice, Covetousnesse, and Pride, & Defenders of the Innocent: in their eyes let a vile person be contemned, but let them honour them that fear the Lord. Psa. 72. 1. Prov. 8. 16. Exod. 18. 21. Job 29. Isa. 1. 17. 23. Psal. 15. 4.

Let every soul be subject to the Higher Powers, and not resist; Let them obey the King, and all in Authority, not only for wrath, but for conscience sake. Rom. 13. 1, 2, 5. 1 Tim. 2. 2. 1 Pet. 2 13.

Give all the Churches, able, holy, faithful Pastors, that may soundly and diligently preach thy Word, and guide the flocks in wayes of Holinesse and Peace, over-seeing and ruling them not by constraint, but willingly, not for filthy lucre, but of a ready mind; not as being Lords over thy Heritage, but the Servants of all, and Ensamples to the Flock; that when the chiefe Pastor shall appear, they may receive the Crown of Glory. 2 Cor 2. 6. Jer. 3. 15. 2 Tim. 4 2. Eph. 4. 11, 13. Jam. 3 17. Ezek. 34 1 Per. 5 1, 2, 3 4. Mat. 20. 25, 26, 27.

Let the people know those that are over them in the Lord, and labour among them, preaching to them the Word of God; let them highly esteem them in love, for their works sake; ac- Heb. 13. 7 17. 1 Thes. 5. 12, 13. 1 Tim. 5. 17.

count them worthy of double honour, and obey them in the Lord.

Eph.5.4 Eccl.12 1.Ex.20.12.Eph. 6.1,2 & 5.25. 22 1Pet.3.7.1. Col.4.1.& 3.2 , 23,24.

Let Parents bring up their Children in holy Nurture, that they may remember their Creator in the dayes of their youth, and let Children love, honour, and obey them. Let Husbands love their Wives, and guide them in knowledge and holinesse; and let Wives love and obey their Husbands. Let Masters rule their servants in thy fear, and servants obey their Masters in the Lord,

) Joh.3.15.Lu .3 14. 2 Co.7 2. Prov.29.22. Mat. 5.22. Mat.5.27, 28.1Cor 6.9. Rom.15.13. Eph.5 3,4.12. Eph.4.18.1Thes. 4.6. Psal.82.2. Prov.19.5. & 10. 18. Psal 15.3. Mat 7.12. Exo.20.17. Mat. 22.39.Mat.7.12.

Keep us from Murders and violence, and injurious passionate words and actions.

Keep us from Fornication and all uncleanesse, from Chambering and wantonnesse, from lustful thoughts and filthy Communication, and all unchaste behaviour.

Keep us from stealing or wronging our Neighbour in his property from perverting Justice, from false witnessing and deceit, from slandering, back biting, uncharitable censuring, or other wrong to the reputation of our Neighbours.

Keep us from coveting any thing that is our Neighbour's. Let us love our Neighbours as our selves, and do to others as we would they should do to us.

Mat.25.40. 1 Per.1,22. Mar.5 44. Gal.6. 10. Luk.11,3. 1 Tim.6.8. Deut. 28.3,4.Psal.1 2. & 1 8 Deut. 11. 14 Phi .2 27. Rom.13.13,14. & 12.11. Mar.8.36.

Cause us to love Christ in his members with a pure and fervent love, and to love our Enemies, and do good to all, as we are able, but especially to the houshold of Faith.

Give us our necessary sustentation & provision for thy service, and contentednesse therewith; Blesse our labours, and the fruits of the Earth in their season, and give us such temperate weather as tendeth hereunto; Deliver us and all thy servants from such sickness, wants, or other distresses, as may unseasonably take us off thy service. Keep us from gluttony and drunkennesse, slothfulnesse, unlawful gain; and from making provision for the flesh to satisfie its lusts.

1 Joh.2.1,2 Gal. 6.1,Jam.5.19,20. Ezec 6.9.Eph.1. 6,7.Heb.7.25. Mat.6.12.14,15. & 5.44 Lu.23.34 Mat.26.41. Ja.4. 2. 1 Joh.2.13. & 5.4.

When we sin, restore us by true Repentance and Faith in Christ: Let us loath our selves for our transgressions; Forgive them all, and accept us in thy well-beloved Son; save us from the curse and punishment which they deserve, and teach us heartily to forgive others; Convert our enemies, persecutors and slanderers, and forgive them.

Cause us to watch against temptations to resist and overcome the Flesh, the Devil and the World; and by no Allurements of

pleasure,

pleasure profit or honour, to be drawn from thee, to sin, let us patiently suffer with Christ, that we may reign with him. Rom 8.13. Gal.7 17.1 Joh.2 16,1. 2 Tim.2.18.Rom 8.18.

Deliver us and all thy people from the enmity and rage of Satan, and all his wicked Instrument; and preserve us to thy Heavenly kingdom. 2 Pet. 5. 8. *Psal.* 140.1,2,3, 1 Tim. 4 18 1 Tim.2 17.

For thou only art the Universal King: All power is thine in Heaven and Earth: Of Thee, and through Thee, and to Thee are all things, and the glory shall be Thine for ever, Amen. Mat.6. 13. Rom. 11.36.

Concerning the Psalms for publick Use.

We desire that instead of the imperfect version of the Psalms in Meter now in Use, Mr. William Barton's *Version, and that perused and approved by the Church of* Scotland *there in Use (being the best that we have seen) may be received and corrected by some skilful men, and both allowed (for grateful variety) to be Printed together in several Columns or Pages, and publickly used; At least untill a better than either of them shall be made.*

A Thanksgiving for Christ, and his gracius Benefits.

MOst Glorious God, accept through thy beloved Son, though from the hands of sinners, of thanksgiving, which thy unspeakable love and mercies, as well as thy Command, do bind us to offer up unto Thee. Thou art the Father of mercies, and the God of all consolation, full of compassion, Gratious, long-suffering, Plenteous in goodnesse and truth, keeping mercy for thousands, forgiving Iniquity, Transgression and Sin. For thy glory thou didst create us after thine Image; Thou madest us a little lower than the Angels, and Crownedst us with glory and honour; giving us Dominion over the works of thy hands, and putting all these things under our feet. And when we forsook thee, and broke thy Covenant, and rebelled against Thee, and corrupted our selves, and turned our glory into shame; thou didst not leave us in the hands of Death, nor cast us out into utter Desperation; But thou didst so love the sinful World, as to give thy Son to be our Saviour. He took not upon him the nature of Angels, but of Man, The Word was made flesh, and dwelt among us. This is the unsearchable Mystery of love which the Angels desire to pry into, He was tempted that he might succour them

Psa.119.108.Eph. 1.6.Psal. 116.17. 2Cor.9 15.Ps 107 22.2Cor.1.3.Ps.86 15.Exo.33. 6,7. Isa 43 7.Rev.4.11 Gen.1.27. Ps.8.5, 6.Deut.31.16 & 32.5.Hos.4 7. Ps. 6.10.Hos.1;4. Ge 4 4. Joh 3.16. Heb 2.16. Joh 1. 14.Eph 3.8.1Tim. 3.16 1Pet.1 12. Heb.2.18 Mat 5. 10. 2 Cor 8.9. 1 Pet.2.22.Mar. 4.10 1Joh 1 9.Ph. 2.7.1Pet.2.13.Heb 12.2.Re.3.18. Isa. 32.1.He. .10.Isa 53.5,6,1 Tim.1.6, 1 Cor.15.3.

Heb 2 14. Gal. 2.13. Mat. 11. 28. Rev. 22. 14. Eph. 1. 22. Psa. 2. 8 Phil. 2 9. Mat. 28, 19 Joh. 5. 22. Heb. 8. 6. 1 Pet. 1 4. 1 Joh. 5. 11. 2 Pet. 1. 19. Psa. 119. 130 Eph. 2. 20. 2 Cor. 5. 19, 20. Act. 6. 17, 18 Tit 3. 3, 4, 5, 6. 2 Tim 2. 25. Eph. 4 18 Joh. 12. 40 1 Tim. 4 2. Psa. 81. 11, 12. Joh. 5. 4 Luke 19 27. 1 Pet. 3. 20. Rom. 10. 21. Heb 12 25. Ezek. 33. 11. Prov. 1. 23, 3. John 6. 44 Act. 16. 14. 1 Joh 4 19. Rom 10. 20. Amos 5 12 Rom. 5. 1. Acts 11. 18 Rom. 8. 14, 15, 16, 17. Eph. 5 30. Gal. 4. 6. Eph. 2. 19 1 Pet. 1. 3, 4, 5, 6. Rom. 8. 28. Eph. 3. 12. Heb. 4. 16. Psal. 50. 15. 1 Tim. 2. 8. Mar. 11. 3 Psal. 89. 7. & 28 6. & 31. 22. Psal. 86, 13.

that are tempted, and conquered the Tempter, that had conquered us: He became poor that was Lord of all; to make us rich, He did not sin, but fulfilled all righteousnesse, to save us from our unrighteousnesse. He made himself of no reputation, but was reviled, scorned, and spit upon, enduring the Crosse, and despising the shame to cover our shame, and to bring us unto glory. Thou laidst upon him the Iniquity of us all. He was bruised and wounded for our Transgressions, that we might be healed by his stripes. He gave himself a Ransome for us, and died for our sins, and rose again for our justification. We thank thee for his death that saveth us from death, and that he bore the curse, to redeem us from the curse; and for his life which opened us the way to life. Thou hast given him to be head over all things to the Church, and hast given the Heathen to be his Inheritance, and given him a name above every name, and given all power, and judgement unto him. We thank thee for the New and better Covenant, for thy great and precious promises; That thou hast given us eternal life in Christ. That we have the clear and sure Revelation of thy will in the Holy Scriptures. That thou foundest thy Church upon Apostles and Prophets Jesus Christ himself being the head Corner-stone. And hast committed to thy Ministers the word of Reconciliation, that as Embassadors speaking in the stead of Christ, they might beseech us to be reconciled unto thee. We thank thee that by them thou hast opened our eyes, and turned us from darknesse unto Light, and from the power of Satan unto God. We were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, taken captive by Satan at his will; but thy mercy saved us by the washing of Regeneration, and renewing of the Holy Ghost. Thou mightest justly have left us to the blindnesse of our minds, and to the hardnesse of our hearts, to seared consciences, to be past feeling, to our own hearts lusts, to walk in our own Counsels and to work uncleanesse with greedinesse, when we so oft refused to come to Christ, that we might have life, and would not have him to reign over us. But thy patience waited on us in our sin; And all the day long didst thou stretch forth thy hand to a disobedient and gain-saying people. When we turned from thee, thou calledst after us, to turn and live: Thou drewest us to thy Son, and openedst our hearts to attend unto thy Call: Thou lovedst us first, and was found of them that sought thee not. Thou hast

pardoned

pardoned our great and manifold transgressions, and justified us by Faith in Christ, and given us Repentance unto life: Thou hast adopted us to be thy sons, and joynt-heirs with Christ; and made us his members, and given us his Spirit: We are no more strangers but fellow Citizens with the Saints, and of thy household; Blessed be the God and Father of our Lord Jesus Christ, who of his abundant mercy hath begotten us again unto a lively hope, by the Resurrection of Jesus Christ from the dead, to an Inheritance incorruptible, undefiled, that fadeth not away, reserved in Heaven for us. Thou keepest us by thy mighty power through Faith unto salvation, ready at last to be revealed, though (when they are needful) we must for a season be in heavinels under tribulations; thou hast promised, that all things shall work together for our good; in all our straits thou grantest us access to the Throne of grace, bidding us call upon thée, in the time of trouble, and promising to deliver us, that we may glorifie thée; every where we have leave to lift up unto thée holy hands, Especially in the house of Prayer, and the Assembly of the Saints. Thou hast heard the voice of our supplications when we have cried unto thée; great is thy mercy towards us, O Lord, Thou hast delivered our souls from the lowest Hell; Thou hast sent forth from Heaven thy mercy & truth, and saved us from the reproach of him that would swallow us up: Thou art our Hiding place; In the secrets of thy presence thou preservest us from trouble, from the pride of men, and from the strife of Tongues. Thou doest compass us about with Songs of deliverance. O love the Lord, all ye his Saints! for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. He dealeth not with us after our sins, his Anger is but for a moment, but in his favour is life. In his wrath he remembreth mercy: All thy paths O Lord are mercy and truth to such as keep thy Covenant. We come into thy house in the multitude of thy mercies. O give thanks unto the Lord for he is good, for his mercy endureth for ever. Glory ye in his Holy Name, let the hearts of them rejoyce that seek him. Blessed are the People that know the joyful sound: They shall walk O Lord in the Light of thy Countenance, In thy name shall they rejoyce all the day, and in thy righteousness and favour shall they be exalted: Blessed are they that dwell in thy house, they will be still praising thee. O satisfie us early with thy mercy, that we may rejoyce and be glad in

Psal. 57. 3. & 31.20. & 32.7. & 31.33 & 103 10. & 30. 5. Hab. 3. 2. Psal. 32. 6. Psal. 25. 10. Psal. 5. 7. Psal. 107. 1. Psal. 105. 3. Psal. 89. 15. 16. Psal 84. 4. Psal. 90. 4. Psal. 73. 24. Joh. 17. 24. Rev. 22.

thée all our dayes. Guide us by thy Counsel, and afterwards receive us unto thy glory; where, with all the blessed host of Heaven, we may behold, admire, and perfectly and joyfully praise Thée, Our most glorious Creator, Redeemer, and Sanctifier, for ever and for ever. Amen.

The Hymn.

The First Part.

Psal. 103. 1, 2. BLesse the Lord, O my Soul! And all that is within me bless his Holy Name; Bless the Lord, O my soul, & forget not all 3, 4. his benefits: who forgiveth all thine iniquities, and healeth all 12. thy diseases! who redeemed thy life from destruction, and crowneth thée with loving kindness and tender mercies. As far as the East is from the West, so far hath he removed our transgressions 1 Joh. 3. 1. from us. Behold what love the Father hath bestowed on us, that we should be called the Sons of God! because thy loving kindness Psal 63. 3. 4. is better than life; my Lips shall praise thee. Thus will I bless Psal 73. 25. thée while I live, I will lift up my Hands in thy name. My Soul 26, 27. shall be satisfied as with marrow and fatness, and my mouth shall 23. praise thée with joyful lips. Whom have I in Heaven but thée, and there is none on Earth that I desire besides thée. My flesh and my heart faileth, but God is the strength of my heart, & my Portion for ever. For, lo, all that are far from thée shall perish, but it is good for me to draw near to God. I am continually with Psal. 94. 19. thée. Thou hast holden me by my right hand, in the multitude of my thoughts within me, thy comforts delight my Soul. Thou Psal. 73. 24. shalt guide me with thy Counsel, and afterwards receive me to glory.

The Second Part.

Psal. 36. 7, 8. HOw excellent is thy loving kindness O God, therefore do 9. the sons of Men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy House, and thou shalt make them drink of the Rivers of thy pleasures, for with thée is the Fountain of life. In thy light we shall see light; therefore my Heart is glad, and my Glory re- Psal. 16. 9. 11. joyceth. My Flesh also shall rest in hope. Thou wilt shew me

the

thy path of life. In thy presence is fulnesse of joy, and at thy right hand are pleasures for evermore. Surely, Goodnesse and Mercy shall follow me all the dayes of my life. And I shall dwell in the House of the Lord for ever. O continue thy loving kindness to them that know thee, and thy righteousnesse to the upright in heart. To the end that my glory may sing praise unto thee, and and not be silent, O Lord my God, I give thanks to thee for ever. Psal. 36. Psal. 36 10. Psal. 30. 12.

The Third Part.

Glory to God in the Highest, On Earth Peace, Good will towards men! Praise ye the Lord, sing to the Lord a new Song; His praise is in the Congregation of Saints. For the Lord taketh pleasure in his people, he will beautifie the meek with salvation. Let the Saints be joyful in glory. Let the high praises of God be in their mouths. All thy works praise thee, O Lord, & thy Saints shall blesse thee. They shall speak of the glory of thy Kingdom, and talk of thy Power; To make known to the sons of men thy mighty Acts, and the glorious Majesty of thy Kingdom. Thy Kingdom is an everlasting Kingdom, and thy Dominions is through all Generations. The Elders and Saints about thy Throne, rest not Day nor Night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for thou hast created all things, and for thy pleasure they are and were created. They sing unto thee the Song of Moses, and of the Lamb, saying Great and marvellous are thy works, Lord God Almighty; Just and true are thy wayes, thou King of Saints. Who shall not fear thee, O Lord, and glorifie thy Name! for thou only art Holy: For all Nations shall come and Worship before thee, for thy judgements are made manifest. Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory. For thou hast redeemed us to God by thy blood, and made us Kings and Priests to God. Luke 2. 14. Psal. 149. 1, 4, 5, 6. Psal. 145. 10, 11, 12, 13. Rev. 4 8. 11. & 15. 3, 4. & 5. 12. 13. 9. 10.

The Fourth Part.

O That men would praise the Lord for his goodnesse, and for his wonderful works to the Children of men! Let them Psal. 107. 8, 21. 22.

Sacrifice the Sacrifice of Thanksgiving, and declare his works
Psal. 95. 2. with rejoycing. Sing unto the Lord, bless his Name, shew
forth his Salvation from day to day. Worship the Lord in the
Psal. 29. 2. Beauty of Holiness, fear before him all the Earth. Let the
Heavens rejoyce, and the Earth be glad before the Lord; For
Psal. 96. 9, 11. he cometh, For he cometh to judge the Earth. With Righte-
ousness shall he judge the World, and the People with Equity.
13. Bless the Lord ye his Angels that excel in strength, that do his
Commandements, hearkening to the voice of his Word. Bless
Psal. 103. 20. ye the Lord all ye his Hosts, ye Ministers of his that do his plea-
sure; Bless the Lord, all his Works in all places of his Domi-
22. nions. Bless the Lord, O my soul; my mouth shall speak the
Psal. 145. 21. Praises of the Lord. And let all Flesh bless his holy Name for
Psal. 150. 6. ever and ever. Let every thing that hath breath praise the Lord.
Praise ye the Lord.

The Order of Celebrating the Sacrament of the Body and Blood of Christ.

This or the like Explication of the Nature, Use, and Benefits of this Sacrament, may be used at the discretion of the Minister, when he seeth it needful to the Instruction of the Communicants.

THat you may discern the Lords body, and understand the Nature, Use, and Benefits of this Sacrament; you must know that God created man in his own Image, to know, and love, and serve his Maker; That man fell under the guilt of sin and condemnation, and left his holy Fitness for the work for which he was created. That hereupon the wonderful love & wisdom of God provided us a Remedy in our Redeemer, to the end he might not lose the glory of his Creation, that he might pardon and save us upon terms; Securing the honour of his justice, and attaining

taining the ends of his Law & Government, & recover us to his love & ſervice, by appearing to the World, in the greateſt demonſtrations of Goodneſs, Love, & Mercy; By the greateſt Miracle of Condiſcenſion, he firſt promiſed, and then gave his only Son, the Eternal Word, to take mans nature into perſonal union with his God-head; that being God and Man, he might be a fit Mediator between God and Man, to reſtore us, and reconcile us to himſelf. Thus Jeſus Chriſt, conceived by the Holy Ghoſt, and born of the Virgin *Mary*, became the ſecond *Adam*, the Phyſician and Saviour of undone Sinners, the Captain of our Salvation, to be the glorious King & Head of all that are ſanctified & ſaved. He revealed the Holineſs, the Goodneſs, & the Love of God, by the perfect Holineſs, the Goodneſs, & Love of his Bleſſed Perſon, Doctrine, & Converſation, & by ſuffering for us all the Afflictions of this life, & at laſt the Curſed death of the Croſs, as a Sacrifice & Ranſome for us. That all this might be effectual to our Recovery, he made for us a new & better Covenant, & preached it himſelf, undertaking the Pardon, Juſtification, & Sanctification of all that by unfeigned Faith do take him for their Saviour, repenting of their ſins, & conſenting to be ſanctified by his Word & Spirit (by which alſo he inviteth, and draweth men to himſelf, & giveth them to believe). Into this bleſſed, pardoning, ſaving Covenant, we are firſt ſolemnly entred by Batiſm. And when Chriſt was ready to leave the World, & to give up himſelf a Sacrifice for us, & intercede and exerciſe the fulneſs of his Kingly Power, as the Churches Head; & by his grace to draw men to himſelf, & prepare them for his glory; he did himſelf inſtitute this Sacrament of his body and blood at his laſt Supper, to be a continued Repreſentation and Remembrance of his Death, and therein of his own and his Fathers Love untill his coming; appointing his Miniſters by the Preaching of the Goſpel, any Adminiſtration of theſe Sacraments, to be his Agents without, and his Spirit within, effectually to communicate his Grace.

[The Lords Supper then is a holy Sacrament inſtituted by Chriſt, wherein Bread & Wine being firſt by Conſecration made Sacramentally or Repreſentatively the body and blood of Chriſt, are uſed by breaking & pouring out to repreſent & commemorate, the Sacrifice of Chriſts Body & Blood, upon the Croſs once offered up to God for ſin; & are given in the Name of Chriſt unto the Church, to ſignify & ſolemnize the renewal of his holy Covenant with them, & the giving of himſelf unto them, to expiate their ſins by his Sacrifice, & ſanctify them further by his Spirit, & confirm their right to everlaſting life:

And

And they are received, Eaten, & drunk by the Church, to profess that they willingly receive Christ himself to the Ends aforesaid (their Justification, Sanctification, and Glorification), and to signify and solemnize the Renewal of their Covenant with him, and their holy Communion with him, and with one another.]

It being the renewing of a mutual Covenant that is here solemnized, As we commemorate Christs Sacrifice, and receive him and his saving benefits; so we offer and deliver to him our selves, as his redeemed, sanctified people, to be a living Acceptable Sacrifice, thankfully and obediently to live unto his Praise.

Before the receiving of this holy Sacrament, we must examine our selves, and come preparedly: In the receiving of it, we must exercise holy affections suited to the work; And after the receiving of it, we must by consideration of it, indeavour to revive the same Affections, and perform our Covenant there renewed.

The holy Qualifications to be before Provided, & in receiving exercised, & after Receiving, are these, 1. A true belief of the Articles of the Christian Faith, concerning Father, Son, and Holy Ghost; the Person, Offices, Works, & Sufferings, and Benefits of Christ. 2. The sense of our sinfull & undone condition, as in our selves, & of our need of Christ: so as humbly to loath our selves for our transgressions with the sense of our present weaknesses to be strengthened, & sins to be forgiven. 3. A true desire after Christ for pardon, & spiritual Nourishment & Salvation. 4. A thankful sense of the Wonderful Love of God, declared in our Redemption, & in the present offers of Christ, & Life. 5. The exercise of holy love and joy in the sense of this unspeakable Love, (if these two be not felt before we come; yet in, & after the Sacrament, we must strive to exercise them). 6. A love to one another, and forgiving wrongs to one another, with a desire after the Communion of Saints. 7. The giving up our selves in Covenant to God, with resolution of renewed Obedience. 8. A patient hope for the Coming of Christ himself, and of the Everlasting Kingdom; where we shall be perfectly united in him, and glorified with him.

Those only are to be invited to the Lord's Table, and to come, that truly repent and believe, and unfeignedly consent to the terms of the Covenant (though all are to be invited thus to believe and repent, and so come.) But those are to be admitted, by the Pastors, if they come, who, having the use of reason to understand what they do, and examine themselves, have made a personal Profession of Faith, Repentance, and Obedience; and are Members

of

of the Church, and not justly for Heresie or scandalous sin removed from its present Communion.

The benefit of the Sacrament is not to be judged of only by present experience and feeling, but by Faith. God having appointed us to use it, and promised his Blessing, we may and must believe, that he will make good his promise; and what ever we feel at present, that we sincerely wait not on him in vain.

The Exhortation.

YOu are invited hither, Dear Brethen, to be Guests at this Holy Table, by the Lords Command, to receive the greatest Mercy, and to perform the greatest Duty. On Christs part, all things are made ready. The Feast is prepared for you, even for you that by sin have deserved to be cast out of the presence of the Lord; for you that have so oft neglected and abused Mercy. A Feast of the Body and Blood of Christ, free to you, but dear to him. You were lost, and in the way to be lost for ever, when by the greatest Miracle of Condiscending-love, he sought and saved you. You were dead in sin, condemned by the Law, the slaves of Satan; there wanted nothing but the Executing-stroak of Justice to have sent you into endlesse misery; when our Redeemer pitied you in his blood, and shed his own to wash and heal you. He suffered that was offended, that the offender might not suffer. He cried out on the Crosse, *My God, My God, why hast thou forsaken me*, that we who had deserved it, might not be everlastingly forsaken. He died, that we might live. O how would the Mercy of Redemption have affected you, if you had first lyen one year, or moneth, or day in Hell! had you but seen your dying Lord, or seen the damned in their misery, how do you think you should have valued the Salvation that is now revealed and tendred to you? see here Christ dying in this holy Representation. Behold the sacrificed Lamb of God, that taketh away the sins of the world! It is his will to be thus frequently crucified before our eyes. O how should we be covered with shame, and loath our selves, that have procured the death of Christ by sin, and sinned against it! And how should we all be filled with joy, that have such Mysteries of Mercy opened, and so great Salvation freely offered to us! O hate sin, O love this Saviour: See that you come not hither without a desire to be more Holy, not with a purpose to go on in wilfull sin. Be not deceived,

God is not mocked; but if you heartily repent, and consent to the Covenant, come and welcome; We have commission from Christ to tell you, that you are welcome. Let no trembling, contrite soul draw back, that is willing to be Christs upon his covenant-terms, but believe that Christ is much more willing to be yours. He was first willing, and therefore died for you, and made the covenant of grace, and sent to invite and importune you to consent, and stayed for you so long, & gave you your repentance, your willingness and desire. Question not then his willingness, if you are willing. It is Satan and unbelief that would have you question it, to the injury both of Christ and you. Come neer, observe, believe, and wonder at the riches of his love and grace; for he hath himself invited you to see and taste, that you may wonder. You are sinners, but he inviteth you to receive a renewed, sealed pardon of your sins, and to give you more of his Spirit to overcome them. See here his broken body, and his blood, the testimonies of his willingness. Thus hath he sealed the covenant, which pardoneth all your sins, and secureth you of your reconciliation with God, and your adoption, and your right to everlasting Blessedness. Deny not your consent, but heartily give up your selves to Christ, and then doubt not but your Scarlet, Crimson-sins shall be made at white as Wooll or Snow. Object not the number or greatness of them against his Grace: There is none too great for him to pardon to penitent Believers. Great sins shall bring great glory to his Blood and Grace. But strive you then for great loathing of your sins, and greater love to such a God, and greater thanks to such a Saviour. Unfeignedly say, *I am willing Lord to be wholly Thine*, and then believingly take Christ, and Pardon, and Life, as given you by his own appointment in the sealed Covenant. And remember that He is a coming. He is coming with thousands of His Mighty Angels, to execute judgment on the ungodly, but to be glorified in his Saints, and admired in all that do believe. And then we shall have greater things then these. Then shall you see all the Promises fulfilled, which now are sealed to you, on which he causeth you to trust. Revive now your love to one another, and forgive those that have wronged you, and delight in the Communion of the Saints: And then you shall be admitted into the Church Triumphant, where with perfect Saints you shall perfectly rejoyce, and love and praise the Lord for ever. Receive now a crucified Christ here represented, and be contented to take up your Cross, and follow him. And then you shall Reign with a glorified Christ, in the

the blessed vision and fruition of that God, to whom by Christ, you are now reconciled. Let faith and love be working upon these things, while you are at this holy Table.

Then shall the Minister use this or the like prayer.

MOst holy God, we are as stubble before thee, the consuming fire. How shall we stand before thy Holiness, for we are a sinfull people, laden with iniquity, that have gone backward and provoked the holy one of Israel, when we were left, thy Son did seek and save us; when we were dead in sin thou madest us alive. Thou sawest us polluted in our blood and saidst unto us live: In that time of love thou coveredst our nakedness, and enteredst into a covenant with us, and we became thine own. Thou didst deliver us from the power of darkness, and translate us into the kingdom of thy dear Son; and gavest us remission of sin through his blood. But we are grievous Revolters, we have forgotten the covenant of the Lord our God; we were engaged to love thee with all our hearts, and to hate iniquity, and serve thee diligently, and thankfully to set forth thy praise. But we have departed from thee, and corrupted ourselves by self-love, and by loving the world, and the things that are in the world, and have fulfilled the desires of the flesh, which we should have crucified. We have neglected our duty to thee, and to our neighbour, and the necessary care of our salvation. We have been unprofitable servants, and have hid thy Talents, and have dishonored thee, whom in all things we should have pleased and glorified. We have been negligent in hearing and reading thy holy Word and in meditating and conferring of it in publick and private Prayer and Thanksgiving, and in our preparation to this holy Sacrament, in the examininting of our selves, and repenting of our sins, and stirring up our hearts to a believing and thankfull receiving of thy grace, and to love and joyfulness in our communion with thee and with one another. We have not duly discerned the Lords Body, but have prophaned thy holy Name and Ordinance, as if the Table of the Lord had been contemptible. And when thou hast spoken Peace to us, we returned again to Folly. We have deserved, O Lord, to be cast out of thy presence, and to be forsaken, as we have forsaken thee, and to hear to our

Mal. 4. 1. Heb. 12. 29. 1 Sam. 6. 20. Mal 3. 2. Isa. 1. 4. Luke 19. 10. Eph. 2. 5. Luke 15. 32. Ez. 16. 6, 8, 9. Col. 1. 13. Jer. 6. 28. Deut. 4. 23. Deu. 6. 5, 6. & 11. 22. Psal. 100. 3, 4. Heb. 12. 25. Deut. 9. 12. & 32. 5. 2 Tim. 3. 2. 1 John 2. 15. Eph. 2. 3. Gal. 5. 24. Mat. 22. 37, 40 Luk. 10. 42. Mat. 25. 30. Rom. 2. 23. 1 Cor. 10. 31. 1 Thes. 4. 1. Luke 8. 18. Mat. 24. 15. Psal. 1. 2. Deut. 1 Cor. 11. 27, 28. Isa. 54. 7. Col. 2. 7. Acts 2. 42, 45, 46, 47 1 Cor. 11. 29. Mal. 1. 7. 10, 12. & 2. 10, 11. Psal 85. 8. Gen. 4. 16. Psal. 51. 11. 2 Chro. 15. 2. Mat. 22. 12. Mat 7. 23. Mal. 1. 10. 1 Pet. 2. 24. Isa. 53. 10. Psal. 51. 1.

confusion. Depart from me, I know you not, ye workers of iniquity.
Rev.1.5. Hos.14.2.Eze. 18.38. Heb.8. 12.Eze.33 11. Hos.24.4. Psal. 35.3. Joh.6.37 Hos.14.2.Mat. 22.4. Mat.5.6. Joh.6.55.& 4. 14. Eph. 3.18, 19. 1 Pet. 1.8. Mat. 15.27. John.6.35.51. Thou mayest justly tell us thou hast no pleasure in us, nor wilt receive an offering at our hand: But with thee there is abundant mercy. And our Advocate Jesus Christ the righteous is the propitiation for our sins; who bare them in his body on the cross, and made himself an offering for them, that he might put them away by the sacrifice of himself; Have mercy upon us, and wash us in his blood, cloath us with his righteousness, take away our iniquities, and let them not be our ruine, forgive them, and remember them no more. O thou that delightest not in the death of sinners, heal our backslidings, love us freely, and say unto our souls, that thou art our salvation Thou wilt in no wise cast out them that come unto thee, receive us graciously to the Feast thou hast prepared for us; cause us to hunger and thirst after Christ and his Righteousness, that we may be satisfied; Let his Flesh and blood be to us meat and drink indeed; And his Spirit be in us a well of living water, springing up to everlasting life. Give us to know thy love in Christ, which passeth knowledge. Though we have not seen him let us love him. And though we see him not, yet believing let us rejoyce with joy unspeakable and full of glory; Though we are unworthy of the crums that fall from thy Table, yet feed us with the Bread of Life, and speak and seal up peace to our sinfull wounded souls. Soften our hearts that are hardened by the deceitfulness of sin; Mortifie the flesh and strengthen us with might in the inward man; that we may live and glorifie thy Grace, through Jesus Christ our onely Saviour. Amen

Psal.85.8. Eph. 4.30. Heb.3.13. Col.3.5. Eph.3.16. Psal.119.175.

Here let the Bread be brought to the Minister, and received by him and set upon the Table, and then the Wine in like manner (or if they be set there before) however let him bless them, praying in these or the like words.

Ps.100.3.Rev. .4.11.1 Tim.1. 1.17. Psal.51.4 Deut.32. 6. 1. Joh.3.1. Joh. 3.16.Luke 22. 20. Heb. 9.17. Luke 22.19. ALmighty GOD, thou art the Creator, and the Lord of all things. Thou art the Soveraigne Majesty whom we have offended; Thou art our most Loving and mercifull Father, who hast given thy Sonne to reconcile us to thy self, who hath ratified the New Testament and Covenant of Grace with his most precious blood, and hath instituted this Holy Sacrament to

to be celebrated in remembrance of him till his comming. Sanctifie these thy creatures of Bread and Wine, which according to thy institution and command wee set apart to this holy use, that they may be Sacramentally, The Body and Blood of thy Son Jesus Christ. Amen.

Then (or immediately before this Prayer) let the Minister read the words of the Institution, saying.

HEar what the Apostle *Paul* saith, 1 *Cor.* 11. [*For I have received of the Lord, that which also I deliver unto you; that the Lord Jesus the same night, in which he was betrayed, took Bread, and when he had given thanks, he brake it, and said, Take, Eat, This is my Body which is broken for you: this do in remembrance of me. After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood, This do ye, as oft as ye drink it in remembrance of me; For as often as ye Eat this Bread, and Drink this Cup, ye do shew the Lords death till he come.*] 1 Cor. 11. 23, 24, 25, 26.

Then let the Minister say.

THis Bread and Wine being set apart, and consecrated to his Holy use by Gods appointment, are now no Common Bread and Wine, but Sacramentally the Body and Blood of Christ.

Then let him thus Pray,

MOst mercifull Saviour, as thou hast loved us to the death, and suffered for our sins, the just for the unjust, and hast instituted this holy Sacrament to be used in remembrance of Thee till thy comming; we beseech thee, by thine intercession with the Father, through the Sacrifice of thy Body and Blood, give us the pardon of our sins, and thy quickning Spirit, without which the flesh will profit us nothing. Reconcile us to the Father: Nourish us as thy Members to Everlasting Life. Amen.

Act. 7. 59, 60. Rev. 1. 5. 1 Pet. 3. 18 Lu. 22. 19. 20. 1 Cor. 11. 26. Heb. 7. 25. 27. & 9. 26. John 4. 10. & 6. 63. Rom. 8. 9, 11. Heb. 2. 17. Col. 2. 19. Joh. 6. 27. Mat. 26. 26. Heb. 10. 12. John 1. 29.

Then let the Minister take the Bread, and break it in the sight of the People, saying,

THe Body of Christ was broken for us, and offered once for all to sanctifie us: Behold the sacrificed Lamb of God that taketh the sins of the World.

In

In like manner let him take the Cup, and pour out the Wine in the sight of the Congregation, saying,

WE were redeemed with the pretious blood of Christ, as of a Lamb without blemish, and without spot.

Then let him thus Pray.

Mat. 28.19. John 15.26. Mat.1. 20. 2 Pet. 1. 21. Acts 20. 23. Rom.8.9. 1 Cor.12.11. 1 Pet.1.2.15. & 2.9. Joh.14. 16. Eph.1.17, 18.Luk.24.31. Ezek. 36,26. Zech. 12. 10. Rom.8.5. John 6.53,54,55,56 57. Rom. 5.5. Cant. 1.4. Eph.5.18,20. Rom.14.17. 1 Thes.4.9. Rom. 8.16. 1 Cor. 1. 8. Eph. 1.13,14.

MOst Holy Spirit, proceeding from the Father and the Son, by whom Christ was conceived, by whom the Prophets and Apostles were inspired, and the Ministers of Christ are qualified and called, that dwellest and workest in all the Members of Christ, whom thou sanctifiest to the Image, and for the service of their Head, and comfortest them that they may shew forth his Praise: Illuminate us, that by faith we may see him that is here represented to us. Soften our hearts, and humble us for our sins. Sanctifie and quicken us, that we may relish the spiritual Food, and feed on it to our Nourishment and growth in Grace. Shed abroad the love of God upon our hearts, and draw them out in love to him. Fill us with thankfullnesse and holy Joy, and with love to one another; Comfort us by witnessing that we are the Children of God. Confirm us for new obedience. Be the earnest of our inheritance, and seal us up to Everlasting Life. Amen.

Then let the Minister deliver the Bread thus Consecrated and broken to the Communicants, first taking and eating it himself as one of them, when he hath said;

1 Cor.11.24.

TAke yee, Eat yee, This is the Body of Christ which is broken for you, Do this in remembrance of him.

In like manner he shall deliver them the Cup, first drinking of it himself, when he hath said,

Mat.26.27,21. 1 Cor.11 25.

THis cup is the New Testament in Christs Blood, or [Christs Blood of the New Testament] which is shed for you for the remission of sins, Drink ye all of it in remembrance of him.

Let

Let it be left to the Ministers choice, whether he will consecrate the Bread and Wine together, and break the Bread, and pour out the Wine immediately; or whether he will consecrate and pour out the Wine, when the Communicants have eaten the Bread. If he do the latter, he must use the fore-going Prayers and Expressions twice accordingly, and let it be left to his discretion, whether he will use any words at the breaking of the Bread, and pouring out the Wine, or not; And if the Minister chuse to pray but once, at the Consecration, Commemoration, and Delivery; Let him pray as followeth, or to this sense:

ALmighty God thou art the Creator, and the Lord of all. Thou art the Soveraigne Majesty whom we have offended. Thou art our mercifull Father, who hast given us thy Son to reconcile us to thy self; who hath ratified the New Testament and Covenant of Grace with his most precious blood, and hath instituted this Holy Sacrament to be celebrated in memoriall of him, till his coming. Sanctifie these thy creatures of Bread and Wine, which according to thy will, we set apart to this holy use, that they may be sacramentally, the Body and Blood of thy Son Jesus Christ. And through his sacrifice and Intercession, give us the pardon of all our sins, and be reconciled to us, and nourish us by the body and blood of Christ to Everlasting life. And to that end, give us thy quickning spirit to shew Christ to our believing souls, that is here represented to our senses. Let him soften our hearts, and humble us for our sins, and cause us to feed on Christ by faith. Let him shed abroad thy love upon our hearts, and draw them on in love to thee, and fill us with holy joy and thankfulness and fervent love to one another, let him comfort us by witnessing that we are his children, and confirm us for new obedience, and be the earnest of our Inheritance, and seal us up to life everlasting, through Jesus Christ our Lord and Saviour, Amen.

Let it be left to the Ministers discretion, whether to deliver the Bread and Wine to the people (at the Table) onely in general, each one taking it, and applying it to themselvee: or to deliver it in general to so many as are in each particular form; or to put it into every persons hand: As also at what season to take the contribution for the

the Poor. And let none of the people be forced to sit, stand, or kneel in the Act of Receiving, whose judgement is against it.

The Participation being ended, let the Minister pray thus, or to this sence.

Rom. 1. 4. 1 Cor. 1. 24. Eph. 3. 10 Rom. 3. 22. 26. Tit. 3. 4. Rom. 5. 6. Act. 4. 12. 1 Pet. 1. 12. Luk. 2. 13, 14. Rev. 5. 12, 13, 9. 10. Rom. 5. 20. 1 Pet. 1. 19. Mat. 18. 32, 33. Rev. 3. 21. & 22. 4. Rom. 8. 38, 39. Heb. 10. 23. 2 Pet. 1. 4. Heb. 9. 15. Eph. 4. 30 Luk. 7. 47 Mat. 18. 33. 1 John 4. 11. Ezr. 9. 13, 14. Psal. 44. 17. Rom. 6. 1, 2. Col. 3. 2. Phil. 3 18, 19, 20, 21. Psal. 143. 10. Heb. 5. 9. Psal. 119. 133. 2 Cor. 5. 15. Eph 1. 11 Mat. 5. 16. Psal 119. 5. Luk 22. 31. 1 Pet. 5. 8, 10 Eph. 9. 11. Rom. 16. 20. 1 Cor. 6. 20.

MOst Glorious God, how wonderful is thy power and wisdom, thy Holiness and Justice, thy love and mercy in this work of our Redemption, by the Incarnation, life, death, resurrection, intercession, and dominion of thy Son! No power or wisdom in Heaven or Earth, could have delivered us but thine. The Angels desire to pry into this mystery, the heavenly Host doe celebrate it with praises, saying, Glory be to God in the highest, on Earth peace, good will towards men. The whole creation shall proclaim thy Praises, Blessing, Honour, Glory and power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. Worthy is the Lamb that was slain to receive power, and honour, and glory, for he hath redeemed us to God by his blood, and made us Kings and Priests unto our God. Where sin abounded Grace hath abounded much more. And hast thou indeed forgiven us so great a debt, by so precious a Ransome? Wilt thou indeed give us to Reign with Christ in Glory, and see thy face, and love thee, and be beloved of thee for ever? Yea, Lord thou hast forgiven us, and thou wilt glorifie us, for thou art faithfull that hast promised. With the blood of thy Son, with the Sacrament, and with thy spirit, thou hast sealed up to us these precious promises. And shall wee not love thee, that hast thus loved us? Shall wee not love thy servants, and forgive our neighbours their little debt? After all this shall wee again forsake thee, and deal falsly in thy covenant? God forbid; O set our affections on the things above, where Christ sitteth at thy right hand; let us no more mind earthly things: but let our conversation be in Heaven, from whence wee expect our Saviour to come and change us into the likeness of his glory. Teach us to do thy will O God and to follow him who is the Author of eternall salvation, to all them that do obey him. Order our steps by thy word; let not any iniquity have dominion over us. Let us not henceforth live unto our selves, but unto him who died for us

and

and rose againe. Let us have no Fellowship with the unfruitfull works of darknesse, but reprove them. And let our light so shine before men, that they may glorifie thée. In Simplicity, and Sincerity, and not in Fleshly wisdome, let us have our Conversation in the world. O that our wayes were so directed that wé might kéep thy Statutes! Though Satan will be desirous again to sift us, and seek as a roaring Lion to devour, strengthen us to stand against his Wiles, and shortly bruise him under our feet. Accept us, O Lord, who resign our selves unto thée, as thine own; and with our thanks and praise, present our selves a living Sacrifice to bé acceptable through Christ. Usefull for thine honour. Being made frée from sin, and become thy Servants, let us have our fruit unto Holinesse, and the End Everlasting Life. Through Jesus Christ our Lord and Saviour. Amen.

Rom. 12. 1.
2 Tim. 2. 21.
Rom. 6. 22.

Next add this, or some such Exhortation, if there be time.

DEar Brethren, we have been here feasted with the Son of God at his Table. upon his Flesh and Blood, in preparation for the Feast of Endless Glory. You have seen here represented, what sin deserveth, what Christ suffereth, what wonderfull Love thr God of infinite Goodness hath expressed to us. You have had Communion with the Saints, you have renewed your Covenant of Faith, and thankfull Obedience unto Christ; You have received his renewed Covenant of Pardon, Grace and Glory unto you. O carry hence the lively sense of these great and excellent things upon your hearts: You came not onely to receive the mercy of an hour onely, but that which may spring up to Endless Joy: You came not only to do the duty of an hour, but to promise that which you must perform while you live on Earth. Remember daily, especially when temptations to unbeleef, and sinfull heavines assault you, what pledges of Love you here received; Remember daily, especially when the Flesh, the Devil, or the world, would draw your hearts again from God, and temptations to sin are laid before you; what bonds God and your own consent have laid upon you. If you are penitent Believers, you are now forgiven, and washed in the Blood of Christ. O go your way, and sin no more. No more through willfulness, and strive against your sins of weakness. Wallow no more in the mire, and return not to your vomit. Let the exceeding Love of Christ constrain

you, having such Promises, to cleanse yourselves from all filthiness of Flesh and Spirit, perfecting Holiness in the fear of God: And as a Chosen Generation, a Royal Priesthood, an Holy Nation, a Pecular People, to be Zealous of good works, and shew forth the Praises of him that hath called you.

Next sing part of the Hymn in meeter, or some other fit Psalm of Praise (as the 23: 116. or 103 or 100, *&c.*) And conclude with this or the like Blessing.

NOw the God of Peace, which brought again from the dead our Lord Jesus Christ, that great Shepherd of the Sheep, through the Blood of the Everlasting Covenant, make you perfect in every good work to doe his Will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be Glory for ever and ever. Amen.

THE

Celebration of the Sacrament of Baptism.

LEt no Minister, that is therein unsatisfied, be forced against his Judgment, to baptize the Child of open Atheists, Idolaters, or Infidels, or that are unbaptized themselves, of or such as do not competently understand the Essentials of Christianty (what it is to be a Christian) and the Essentials of Baptism, nor of such as never since they were baptized, did personally own their baptismal covenant, by a credible profession of faith and Obedience received and approved by some Pastor of the Church, as before Confirmation is required, and in His Majesties Declaration. Nor yet the Child of Parents justly excommunicate, or that live in notorious, scandalous sin, or have lately committed such a sin (as if the Child be gotten in Adultery or Fornication) and being justly convict of it, refuseth penitently to confess it, and promise Reformation. But if either of the Parents be duly qualified, and present the Child to be baptized (or another for them in case they cannot be present) the Child is to be received unto Baptism.

And

And if both the natural parents are Infidels, Excommunicate, or otherwiſe unqualified, yet if any become teh Pro-parents and owners of the Child, and undertake to educate it in the faith of Chriſt, and fear of God, and ſo preſent it to be Baptized: let it be done by a Miniſter whoſe judgement doth approve it, but let no Miniſter be fored to it againſt his judgement. Let the parents or owners come to the Miniſter at ſome convenient time the week before, and acquant him when they intend to offer their Child to Baptiſm, & give an account of their fore-ſaid capacity, and receive his further Miniſterial aſſiſtance for the fuller underſtanding of the uſe the benefits of the Sacrament, and their own duty. The Font is to be placed to the greateſt conveniency of the Miniſter and people. The Child, or Children being there preſented, the Miniſter may begin with this or the like ſpeech directed to the Parent, or Parents (that preſenteth it.)

THat you may perform this ſervice to God with underſtanding, you muſt know, that God having made man in his own image, to love and ſerve him, our firſt Parents wilfully corrupted themſelves by ſin, and became the Children of Death, and the Captives of Satan, who had overcome them by his temptation: and as by one man ſin entred into the world, and death by ſin, ſo death paſſed upon all, for that all have ſinned, and came ſhort of the glory of God. We are conceived in ſin, and are by nature children of wrath: For who can bring a clean thing out of an unclean. By the offence of one, judgement came upon all men to condemnation. But the infinite Wiſdome and Love of the Father hath ſent his Son to be the Saviour of the world. The Word was made Fleſh, and dwelt on earth, and overcame the Divel and the World; fulfilled all righteouſneſs, and ſuffered for our ſins upon the Croſs, & roſe again, and reigneth in Glory, and will come again and judge the world in righteouſneſs. In him God hath made and offered to the world a covenant of Grace, and in it the pardon of ſin to all true penitent Believers, and power to be the Sons of God and Heirs of Heaven: This covenant is extended to the ſeed alſo of the Faithful, to give them the benefits ſuitable to their age, the parents dedicating them unto God, and entring them into the Covenant, and ſo God in Chriſt will be their God, and number them with his People.

This Covenant is to be ſolemnly entred into by Baptiſm (which is an holy Sacrament inſtituted by Chriſt, in which a perſon profeſſing

the Christian Faith (or the Infant of such) is baptized in water into the name of the Father, Son, and holy Ghost, in signification and solemnization of the holy Covenant, in which as a penitent Believer, (or the seed of such) he giveth up himself (or is by the parent given up) to God the Father, Son, and Holy Ghost, from henceforth (or from the time of natural capacity) to believe in, love & fear this blessed Trinity, against the Flesh, the Divel and the World; and this especially on the account of Redemption: and is solemnly entred a Visible Member of Christ and his Church, a child of God, and an heir of Heaven.] How great now is the mercy, and how great the duty that is before you? Is it a sinful mercy for this child to be accepted into the covenant of God, and washed from its original sin in the blood of Christ, which is signified and sealed by this Sacramental washing in water, to be accepted as a Member of Christ and of his Church, where he vouchsafeth his protection and provision, and the means and spirit of Grace and the renewed pardon of sin upon repentance, and for you to see this happiness of your Child? The duty on your part, is first to see that you are stedfast in the faith and Covenant of Christ, that you perish not your self, and that your Child is indeed the Child of a believer: and then you are believingly and thankfully to dedicate your Child to God, and to enter into the Covenant in which you stand. And you must know that your faith and consent, and dedication will suffice for your Children no longer then till they come to age themselves, and then they must own their Baptismal Covenant, and personally renew it, and consent, and give up themselves to God, or else they will not be owned by Christ. You must therefore acquaint them with the Doctrine of the Gospel as they grow up, and with the Covenant now made, and bring them up in the fear of the Lord. And when they are actually penitent believers, they must present themselves to the Pastors of the Church, to be approved and received into the Communion of the Adult Believers.

If the persons be before well instructed in the nature of Baptism, and time require brevity, the Minister may omit the first part of this speeche, and begin at the discription of Baptism, or after it. If there be need of satisfying the people of the duty of Baptizing Infants, the Minister may here do it; otherwise let the Question here immediately follow.

The

The Minister shall here say to the parent, and the parent answer as followeth.

IT being the Faithful, and their seed, to whom the promises are made; and no man will sincerely dedicate his child to that God that he believeth not in himself; I therefore require you to make profession of your own Faith.

Quest. *Do ye believe in God the Father Almighty, &c.*

Answ. All this I do unfeignedly believe.

Quest. *Do you repent of your sins, and renounce the Flesh, the Devil, and the World, and consent to the Covenant of Grace, giving up your self to God the Father, Son, and Holy Ghost, as your Creator, and Reconciled Father, your Redeemer, and your Sanctifier?*

Ans. I doe.

[Or thus rather, if the parent be fit to utter his own Faith.]

Quest. *Do you remain stedfast in the Covenant, which you made in Baptism your self?*

Ans. Repenting of my sins, I do renounce the Flesh, the Devil, and the World, and I give my self to God the Father, Son, and Holy Ghost, my Creator, and Reconciled Father, my Redeemer, and my Sanctifier.

Quest. *Do you present and dedicate this child unto God, to be baptized into this Faith, and solemnly engaged in this Covenant unto God the Father, Son, and Holy Ghost, against the Flesh, the Devil, and the World?*

Answ. It is my desire (or) I do present and dedicate him for this end.

Quest. *Do you here solemnly promise, that if God continue it with you, till it be capable of Instructions, you will faithfully endeavour to acquaint this child with the Covenant in which he was here by you engaged, and to instruct and exhort him to perform this Covenant, as ever he looks for the blessing of it, or to escape the curses and wrath of God: that is, That he renounce the Flesh, the World, and the Devel, and live not after them; And that he believe in this one God, in three Persons, the Father, Son, and Holy Ghost, his Creator, Redeemer, and Sanctifier. That he resign himself to him as his absolute Owner, and obey him as his Supream governour, and love him as his most gracious Father, hoping to enjoy him as his felicity in endless glory.*

Ans. I will faithfully endeavour it.

Quest.

Quest. *Will you to this end faithfully endeavour to cause him to learn the Articles of the Christian faith, the Lords Prayer, and the ten Commandements, and to read, or hear the holy Scriptures, and to attend on the publick Preaching of Gods word? Will you endeavour by your own Teaching, and Example, and Restraint, to keep him from wickednesse, and train him up in a holy life?*

Answ. I will faithfully endeavour it by the help of God.

Then let the Minister pray thus, or to this sense.

Rom. 5. 12. Eph. 2. 3. Jo. 3. 16. Gen. 3. 15. Joh. 4. 42. Heb. 9. 26. Rev. 1. 15 Hom. 5. 10. Tit. 3. 5. Rom. 16. 20. Heb. 8. 6. Mat. 28. 19, 20. Gen. 17. 10, 11. Ezek. 20. 37. Rom. 6. 3-3, 4. Tit. 3. 5. 1 Cor. 12. 12. Gen, 17, Rom. 9. 8. Act. 2. 39 Mat. 23. 37. Deu. 39. 10. 11, 12. Mat. 19. 18, 14. 1 Cor. 12, 12, 13. Rev. 1. 5. Eph. 5. 26 Joh. 11. 52. Heb. 2, 12 Eph. 2. 19. & 3. 15. Zech. 9. 11, 15, 16. 1 Pet. 5. 7. 1 2 Tim. 4. 18.

O Most mercifull Father, by the first Adam sin entred into the world, and death by sin, and we are all by nature Children of wrath; but thou hast given thy onely Son to be the seed of the Woman, the Saviour of the World, the Captain of our Salvation, to put away sin by the sacrafice of himself, and to wash us in his blood, and reconcile us unto thee, and to renew us by the Holy Ghost, and to bruise Satan under our Feet: In him thou hast established the Covenant of Grace, and hast appointed this holy Sacrament of Baptism for our solemn Entrance into Bonds of the Covenant, and stating us in the Blessings of it, which thou extendest to the faithfull and their seed We dedicate and offer this Child to thee, to be received into thy covenant and Church. We beseech thee to accept him as a member of thy Son, and wash him in his blood from the guilt of sin, as the Flesh is washed by this water. Be reconciled to him, and take him for thy child, renew him to the Image of thy son, make him a fellow citizen with the saints, and one of thy Houshold. Protect him and provide for him as thy own, and finally preserve him to thy Heavenly Kingdome, through Jesus Christ our Lord and saviour. Amen.

Then the Minister shall ask of the Parent the name of the Child to be Baptized, and naming him, shall either dip him under the water, or else pour water upon his face, if he cannot be safely or conveniently dipt, and shall use these words without Alteration.

I Baptise thee in the Name of the Father, and of the Son, and of the Holy Ghost.

And

And he ſhall thus Declare:

THis Child is now received by Chriſts appointment into his Church, and ſolemnly entred into the holy Covenant, and engaged, if he lives to the uſe of Reaſon, to riſe with Chriſt to newneſs of life, as being buried with him by Baptiſm, and to bear his Croſs, and confeſs Chriſt crucified, and faithfully to fight under his Banner againſt the Fleſh, the Devil, and the World and to continue his faithful Souldier and Servant to the death, that he may receive the Crown of life.

Then he ſhall give Thanks and Pray.

WEE thank thee, moſt merciful Father, that when wee had broken thy Law, and were condemned by it, thou haſt given us a Saviour and life in him, and haſt extended thy Covenant of Grace to Beleevers, and to their ſeed, and haſt now received this childe into thy Covenant, and Church as a member of Chriſt by this Sacrament of Regeneration. Wee beſeech thee, let him grow up in Holineſſe, and when he comes to years of diſcretion, let thy ſpirit reveal unto him, the myſteries of the Goſpel, and the riches of thy love in Jeſus Chriſt, and cauſe him to renew and perform the covenant that he hath now made, and to reſign himſelf, and all that he hath entirely unto thee his Lord, to be ſubject and obedient to thee his Governour, and to love thee his Father with all his heart, and ſoul, and might, and adhere unto thee and delight in thee as the Portion of his ſoul, deſiring and hoping to enjoy thee in everlaſting Glory. Save him from the Luſts and Allurements of the Fleſh, the temptations of the Devil, and the Baits of the pleaſure, profit and honour of the world, and from all the corruptions of his own heart, and all the hurtful violence of his Enemies. Keep him in Communion with the Saints in the love and uſe of thy word and worſhip. Let him deny himſelf and take up his Croſſe and follow Chriſt the Captain of his Salvation, and be faithfull unto the death, and then receive the Crown of life, through Jeſus Chriſt our Saviour. Amen.

Rom. 5. 12, 18. Gal. 3. 13. 1 Jo. 5. 11. Act. 1. 39. 1 Cor. 12 12, 13. *Pſa.* 44. 3, 4. 2 Cor. 8. 5 *Pſal.* 119. 94. Eph. 5. 24. Mat 22. 37. Deu. 10. 20. 21. & 11. 22 & 30. *Pſa.* 16. 5. & 37. 4. Tit. 1 2 & Tit. 2 13. & 3 7. 1 Jo. 2. 5, 6, 17 Gal. 5. 24. Mat. 6, 13. *Pſa.* 81. 12 Jam. 1. 14. Luk. 1. 71. 1 Cor. 10. 16. 1 Joh. 1. 7. 2 Cor. 6. 14. *Pſa.* 1. 1, 2. Joh. 9. 31. Luk. 9. 23. Heb. 2. 10. Rev. 2. 10.

Then

Then uſe this Exhortation or the like to the parents.

YOu that have devoted this child to God, and engaged it in covenant to him, muſt be thankful for ſo great a mercy to the child, and muſt be faithful in performing what you have promiſed on your parts, in inſtructing and educating this child in the Faith and fear of God, that he may own and perform the covenant now made, and receive all the bleſſings which God hath promiſed. Hear what God hath made your duty; *Epheſ.* 6.4. Fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord, *Prov.* 22.6. Train up a child in the way he ſhould go, and when he is old he will not depart from it. *Prov.* 29. 15. The Rod and Reproof give wiſdom, but a child left to himſelf bringeth his mother to ſhame. *Deut.* 6. 5, 6, 7. Thou ſhalt love thy Lord thy God with all thy heart, and with all thy ſoul, and with all thy might, and theſe words which I command thee this day, ſhal be in thy heart, and thou ſhalt teach them diligently unto thy children, and thou ſhalt talk of them when thou ſitteſt in the houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up. *Joſhuah* ſaith, *Joſh.* 24.15. As for me and my houſe, we will ſerve the Lord. And *Paul* ſaith of *Timothy*, 2 *Tim.* 3. 15. From a child thou haſt known the holy Scriptures, which are able to make thee wiſe unto ſalvation, through Faith which is in Chriſt Jeſus.

Then ſay to the People thus, or to this ſenſe:

YOu have heard Beloved, how great a dignity we were advanced to in our baptiſm, to how great duty we are all engaged. O ſearch & try whether you have kept or broken the covenant which you made, and have lived according to the dignity of your calling. And if any of you be Atheiſts, Unbelievers, or Ungodly, and love not God above all, and neglect Chriſt and his Salvation, and are yet unſatisfied, and live after the Fleſh, the Devil, and the World, which you here renounced; As you love your ſouls, bewail your perfidious Covenant-breaking with God. Truſt not the water of Baptiſm alone; if you are not born again of the Spirit alſo, you cannot enter into the Kingdom of God, *John* 3. 5, 6. Baptiſm will not ſave you, if you have not the anſwer of a good conſcience unto God,

God, 1 *Pet.* 3 21. If any man have not the Spirit of Christ, the same is none of his, *Rom.* 8. 9. Much lesse those wretches that hate Sanctification, and despise and scorn a holy life, when they were by Baptism engaged to the Holy Ghost the Sanctifier: can you think to be saved by the covenant, which you keep not? O no! your perfidiousnesse aggravateth your sin and misery, *Eccles.* 5.4,5. When thou vowest a vow to God, defer not to pay it, for he hath no pleasure in Fools: Pay that which thou hast vowed; better it is that thou shouldst not vow, than that thou shouldest vow and not pay. O bless the Lord, that it is a covenant of such Grace which is tendred to you, that yet upon true Repentance and conversion, even your covenant-breaking shall be forgiven; And therefore penitently cast down your selves before the Lord, and beleevingly cast your selves on Christ, and yeeld to the teachings, and sanctifying operations of the Holy Ghost, yet know the day of your Visitation, and forsake the Flesh, the Devil, and the world, and turn to God with all your hearts, and give up your selves intirely to your Creator, Redeemer, and Sanctifier, and he will have mercy upon you, and will abundantly pardon you. But if you still live after the Flesh, you shall die: And if you continue to neglect this great Salvation, there remaineth no more Sacrifice for sin, but a certain fearful looking for of Judgement, and Fire, which shall devour the Adversaries.

Let no children be privately baptized, nor any Minister forced to baptize them any where, besides in the Publick Assembly, unless upon some special weighty cause, if there be occasion for baptizing the Adult, let the Minister accordingly sute his expressions.

Of Catechizing, and the Approbation of those that are to be admitted to the Lord's Supper.

SEEing none can be saved at years of discretion, that do not actually beleeve, and personally give up themselves in Covenant to God the Father, Son, and Holy Ghost; Therefore as Pa-

rents must do their parts, so Ministers must catechize the Ignorant, and Diligently labour to cause them both to learn the Form of wholsome words (even the Lords Prayer, and the ten Commandements, and some brief, yet full and sound Catechism) and to understand the meaning of them, and to engage their hearts into the love of God, and a holy Obedience to his Laws.

To this end let the Minister either every Lords Day, before the Evening Prayers, or at some convenient hour, or on some other day of the week, as oft as he can, examine publickly such as are not admitted to the Lords Supper, and take an account of their learning, and understanding the Creed, the ten Commandements, the Lords Prayer and the Catechism. And let him by questioning and explication, help them to understand them; And let such of the several Families of the Parish come in their turns, when they are called by the Minister to be thus catechized. Also let the Minister either go to their houses, or rather appoint the persons aforesaid in their courses at a certain hour and place (in the Church or any other fit place) to come to him for personal Instructions, where he may confer with those that are unmeet to be catechized Publickly, or unwilling to submit to it, and there with humble, prudent, serious Instruction and Exhortation, let him indeavour to acquaint them with the substance of Christian Faith, and Duty, and to help them to make sure their calling and Election, and to prepare for Death and Judgement, and exhort them to love, and to good works, and warn them lest they be hardened through the deceitfulnesse of sin. But let him not in publick or private meddle with Impertinencies, or spend the time about smaller matters, or singular Opinions, nor sift people to know things unfit, or unnecessary to be disclosed, nor meddle with matters that do not concern him, as a Minister, to enquire after; But help them to learn, and understand, and practise the Christian Religion expressed in the Catechism.

See the *Rubrick* for Catechism, & Confirmation in the Common-Prayer, & also His Majesties Declaration concerning Ecclesiastical Affairs.

The Catechism.

LEt none be admitted by the Minister to the Sacrament of the Lords Supper, till they have at years of discretion understood the meaning of their Baptismal covenant, & with their own mouths, and their own consent openly before the Church, ratified and confirmed, and also promised, that by the Grace of God they will ever-

exemplare endeavour themselves faithfully to observe, and keep such things as by their own mouth and confession they have assented to; And so being instructed in the Christian Religion, do openly make a credible Profession of their own Faith, and promise to bee obedient to the Will of God.

A Profession is credible, when it is made understandingly, seriously, voluntarily, deliberately, and not nullified by contradiction in Word or Deed. And that Profession is incredible that is made ignorantly, ludicrously, forcedly, rashly, or that is nullified by verbal or practical contradiction. And it must bee practise first, that must make words credible, when the person by perfidiousnes hath forfeited his Credit. It is not private persons onely, but the Pastors of the Church that must approve of this Profession. Therefore before any are admitted to the Lords Supper, they shall give a good account of their Knowledge, Faith, and Christian Conversation, conformable thereunto unto the Pastors of their respective Congregations, or else shall produce a certificate, that they have been approved or admitted to the Lords Supper in another Congregation, of which they were members, and that by an allowed Minister, upon such approved Professions as aforesaid.

If the person bee able and willing, let him before the Congregation give the aforesaid account at large of his Knowledge, Faith and Obedience; But if through backwardnes or disability for publick speech, hee shall refuse it, let him make the same Profession privately to the Minister, and own it in the Assembly, when the Minister shall declare it, and ask him whether hee owns it; But unless it bee in case of some extraordinary natural Imperfection, and disability of utterance, let him at least openly recite the Creed, and profes his consent to the covenant with God the Father, Son, and Holy Ghost.

Let the Minister of every Parish keep a double Register; one of the Names of all that are there baptized, another of the Names of all that are approved upon their aforesaid credible Profession, and so admitted into the number of Communicants, or that have a certificate of such Approbation, regularly, elsewhere performed.

And if Confirmation be continued, let His Majesties Declaration bee observed, requiring [That Confirmation be rightly and solemnly performed by the Information, and with the consent of the Minister of the place.]

Let no Minister be inforced to admit any himself to the Lords

Supper, who hath been clancularly and irregularly approved.

Thoſe that after this Approbation, prove ſcandalous offenders, ſhall not by the Miniſter be ſuffered to partake of the Lords Table, untill they have openly declared themſelves to have truly repented, and amended their former naughty lives.

Of the Celebration of Matrimony.

BEfore the Solemnizing of Marriage between any Perſons, their purpoſe of marriage ſhall be publiſhed by the Miniſter, three ſeverall Lords daies in the Congregation, at the place or places of their moſt uſual abode reſpectively. And of this Publication, the Miniſter who is to joyn them in marriage, ſhall have ſufficient Teſtimony before he proceed to Solemnize the Marriage; The Parents conſent being firſt ſufficiently made known.

At the Celebration the Miniſter ſhall either by a Sermon, or other Exhortation, open to them the Inſtitution, Ends, and Uſe of Marriage, with the conjugal Duties which they are faithfully to perform to each other. And ſhall demand of them whether it be their deſire and purpoſe to be joyned together in the Bond of the Marriage-Covenant, and if they anſwer affirmatively, he ſhall ſay to them.

I require and charge you as you will anſwer at the dreadful day of Judgement (when the ſecrets of all hearts ſhall be diſcloſed) that if either of you do know any Impediments by Precontract or otherwiſe, why you may not lawfully be joyned together in marriage, you diſcover it and proceed not.

If no Impediment be diſcovered by them or others, he ſhall Proceed and Pray.

Gen. 2. 18. & 1. 11. Mal 2. 15. 1 Cor. 7. 14. 9. Aeb. 13. 4. Luk. 1. 6.

MOſt merciful Father, who haſt ordained Marriage for mutual helpe, and for the increaſe of mankinde, with a legitimate Iſſue, and of the Church with a Holy ſeed, and for prevention of uncleanneſſe: Bleſs thy own Ordinance to theſe perſons, that

that entring this ſtate of Marriage in thy fear, thyy may there intirely devote themſelves unto thæ, and be faithfull in all conjugall Affections, and duties unto each other [and if thou bleſs them with childzen] let them be devoted unto thæ, and accepted as thine own, and bleſſed with thy grace, and educated in thy fear. Subdue thoſe corruptions that would make their lives unholy or uncomfortable, and deliver them from temptations to impiety, worldlineſs, unquietneſs, diſcontent, or diſaffection to each other, or to any unfaithfulneſſe to thæ, or to each other; make them mæt helps to each other in thy fear, and in the lawfull mannaging of the affairs of this World. Let them not hinder, but provoke one another to love, and to good works, and foreſæing the day of their ſeparation by death, let them ſpend their daies in a holy preparation; and live here together as the heirs of life, that muſt rejoyce at the great marriage day of the Lamb, and live for ever with Chriſt and all the holy Angels and Saints in the preſence of thy glory, Amen.

Eph. 5.22,&c. Mal.2.15,16. Pſal. 127.3. Mat.19.13,14. Deut.29.11,12. Ezek. 16. 1. Pro. 20.7 Eph. 6.4. 1 Pet.3.1, 7. 1 Tim.3.11. & 5. 13,14. 1 Cor.7. 5,19. Gen.2.18. Pro. 5.18. Heb.10. 16.1 Cor.7.19. Luk. 12. 40. 1 Pet. 3. 7. Rev. 19. 7. Joh. 14. 24.

If they be young, it may be ſaid, Bleſs them with Children, and let them be devoted, &c.

The Woman if ſhe be under Parents or Governours, being by one of them, or ſome deputed by them given to be married, the Man with his Right-hand ſhall take the Woman by the Right-hand, and ſhall ſay.

I A. doe take thæ B. to be my Married Wife, and doe promiſe and covenant in the preſence of God, and before this Congregation to be a loving and faithfull Husband to thæ, till God ſhall ſeparate us by death.

Then the Woman ſhall take the Man by the Right-hand with her Right-hand, and ſay,

I B. doe take thæ A. to be my married Husband and I doe promiſe and covenant in the preſence of God, and before this Congregation to be a loving, obedient, and faithfull Wife unto thæ, till God ſhall ſeparate us by death.

Then let the Miniſter ſay.

Theſe two perſons A. and B. being lawfully married according

ing to Gods Ordinance, I do pronounce them, Husband and Wife. And those, whom God hath conjoyned, let no man put asunder.

Next he may read the duty of Husbands and Wives out of *Eph.* 5.2. *Col.*4.2. 1 *Pet.*3. & *Psalm* 128. or some other pertinent Psalm may be said or sung; And let the Minister exhort them to their severall duties, and then pray.

Most mercifull Father, let thy blessing rest upon these Persons, now joyned in lawfull Marriage, sanctifie them and their conversations, their Families, Estates and Affairs, unto thy glory. Furnish them with love to thee, and to each other, with meekness, patience, and contentedness. Let them not live unto the flesh, but unto the spirit, that of the spirit they may reap everlasting life, through Jesus Christ our Lord and Saviour. Amen.

Gen.28.3. Tit. 1.15. 1 Tim.4. 5. 1 Cor.10.31. 1 Thes.3.12. Eph. 5. 25. Gal.5.22. Rom.8.1.13. Gal. 6. 8.

Then let him conclude with a Benediction.

God Almighty, the Creator, Redeemer, and Sanctifier, bless you in your Souls and Bodies, Families and Affairs, and preserve you to his heavenly Kingdom. Amen.

The Visitation of the Sick, and their Communion.

THe Visitation of the sick being a private duty, and no part of the publick Liturgy of the Church, and the case of the sick being so exceeding various, as to soul and body, and it being requisite that Ministers be able to suit their Exhortations and prayers to the condition of the sick, let the words of such Exhortations and Prayers be left to their prudence.

So urgent is the necessity of the sick, and so seasonable and advantagious the opportunity, that Ministers may not negligently over-

over-pass them, but in love and tenderness instruct them according to their severall conditions; Endeavouring the conversion of the ungodly, the strengthening of the weak, and comforting such as need consolation, directing them how to improve their afflictions, and helping them to be sensible of the evil of sin, the negligences and miscarriages of their lives, the vanity of the world, their necessity of a Saviour, the sufficiency of Christ; the certainty and excellency of the Everlasting glory. Exhorting them to repentance and to faith in Christ, and to set their affections on the things above; and (if they are penitent believers) comfortably to hope for the Kingdom which God hath promised to them that love him, committing their souls to their Redeemer, and quietly resting in the will, and love, and promises of God; Resolving if God shall recover them to health, to redeem the time, and live the rest of their lives unto his glory. And being willing, if it be their appointed time, to depart and be with Christ; and they must be exhorted to forgive such as have wronged them, and to be reconciled to those with whom they have been at variance; and to make a pious, just, and charitable disposal of their worldly Estates.

The Order for Solemnizing the Burial of the Dead.

IT is agreeable to nature and Religion, that the Buriall of Christians be solemly and decently performed, as to the cases; Whether the Corps shall be carried first into the Church, that is to be buried in the Church-yard? and whether it shall be buried before the Sermon, Reading, or Prayer, or after, or in the midst of the reading? or whether any Prayer shall be made at the grave, for the living, Let no Christians uncharitably judge one another about these things; let no people keep up groundless usages, that being suspicious, grieve their Minister and offend their brethren. Let no Minister that scrupleth the satisfying of peoples ungrounded desires in such things, be forced to do it against

gainſt his conſcience; and let Miniſters that doe uſe theſe Cuſtomes or Ceremonies, have liberty, when they ſuſpect that the people deſire them upon ſome Error to profeſſe againſt that Error, and teach the people better.

Whether the Miniſter come with the company that brings the Corps from the houſe; or whether he meet them, or receive them at the burial place, is to be left to his own diſcretion. But while he is with them, let him gravely diſcourſe of mans mortality, and the uſefull truths and duties thence to be inferred: And either at the Grave, or in the Reading-place, or Pulpit, by way of Sermon, according to his diſcretion. Let him (at leaſt if it be deſired) inſtruct and exhort the people concerning death, and the life to come, and their neceſſary preparation. Seeing the ſpectacle of Mortality, and the ſeaſon of mourning, doe tend to prepare men for a ſober conſiderate entertainment of ſuch inſtuctions, and he may read ſuch Scriptures as may mind them of Death, Reſurrection and Eternal life. as 1 *Cor.*15, or from *verſ.*10. to the end: And *Job* 1.21. & 19.25,26. John 11.25,26. & 5.28,29. And his Prayer ſhall be ſuited to the occaſion.

When ever the Rain, Snow or coldneſs of the ſeaſon, make it unhealthfull to the Miniſter or people to ſtand out of doors, at leaſt then, let the Reading, Exhortation, and Prayers be uſed within the Church.

Of Extraordinary Daies of Humiliation, and thanksgiving, and Anniverſary Feſtivals.

WHen great affiictions lye upon the Church, or any ſpecial part or members of it, or when any great ſins have been committed among them, it is meet that in publick, by faſting & prayer, we humble our ſelves before the Lord, for the averting of his diſ-

displeasure; and on such occasions it is the Pastors duty to confess his own, and the peoples sins, with Penitence, and tenderness of heart, and by his Doctrine and Exhortation, to Endeavour effectually to bring the People to the sight and sence of their sin, and the deserts of it, and to a firm Resolution of better obedience for the time to come, being importunate with God in Prayer for pardon and renewed grace.

Upon the receipt of great and extraordinary mercies, the Church (having opportunity) is to Assemble for publik Thanksgiving unto God and the Minister to stirr up the people to a lively sense of the greatness of those mercies, and joyfully to Celebrate the praises of God, the Authour of them. And it is not unmeet in these dayes to express our joy in Feasting and outward signes of Mirth, provided they be used moderatly, spiritually, and inoffensively, and not to gratifie our sensual desires, and that we relieve the poor in their necessities (which also on dayes of Humiliation and other Seasons, we must not forget) The occasions of such dayes of Humiliation and Thanksgiving being so various, as cannot be well suited by any standing forms, the Minister is to apply himself to the respective duties, suitable to the particular occasions.

Though it be not unlawfull or unmeet to keep Anniversary Commemoration by Festivals, of some great and notable mercies, to the Church or State, the memory whereof should be transmited to posterity; nor to give any persons their due honour who have been the Instruments thereof: yet because the Festivals of the Churches Institution now observed, are much abused, and many sober Godly person, Ministers, and others, are unsatisfied of the Lawfulness of the Celebrating them as Holy daies, let the abuse be restrained; and let not the Religious observation of those daies by publick Worship, be forced upon any that are thus unsatisfied, provided they forbear all offensive behaviour thereupon.

Of Prayer and Thanksgiving for Particular Members of the Church.

BEsides the Petitions that are put up for all in such distresses, in the Generall Prayer, it is meet that Persons in dangerous

ſickneſs, or other great affliction of Body or Mind; and Women that are near the time of Child-bearing, when they deſire it, ſhall be Particularly recommended to God in the Publick Prayers of the Church. Becauſe all the members conſtitute one body, and muſt have the ſame care one for another, as ſuffering all with one that ſuffereth, & rejoycing all with one that is honoured. And the effectual fervent prayer of the righteous, eſpecially of the whole Congregation, availeth much with God. But beeauſe diſeaſes, diſtreſſes, and greife of mind, are ſo various that no forms that are Praticular can ſuit them all; And becauſe every Miniſter ſhould be able to ſuit his Prayers to ſuch various Neceſſities of the people: We deſire that it may be left to his diſcretion to pray for ſuch according to their ſeveral Caſes, before or after Sermon. But deſire that except in caſe of ſudden neceſſity, they may ſend in their Bills of requeſt to him the night before, that he may conſider of their caſes, and may publiſh only ſuch, and in ſuch Expreſſions, as in prudence he ſhall judge meet for the Ears of the Aſſembly.

In the more ordinary Caſes of perſons in ſickneſs, danger, and diſtreſs, and that are delivered from them; theſe following Prayers may be uſed, or ſuch like.

A Prayer for the Sick, that is in hopes of Recovery.

MOſt merciful Father, Though our Sin doth find us out, and we are juſtly afflicted for our Tranſgreſſions, yet are we not conſumed in thy wrath; but thou puniſheſt us leſs than our Iniquities do deſerve; though thou cauſeſt Grief, yet wilt thou have compaſſion according to the multitude of thy mercies, for thou doſt not willingly afflict and grieve the Children of men: Thou reviveſt the ſpirit of the humble, and the heart of the Contrite ones, for thou wilt not contend for ever, neither wilt thou be alwaies wroth, for the ſpirit would fail before thee, and the Soul which thou haſt made. Look down in tender mercy on the affliction of this thy Servant; O Lord, rebuke him not in thy wrath, neither chaſten him in thy hot diſpleaſure. All his deſire is before thee, and his groaning is not hid from thee; Have mercy upon him, O Lord, for he is weak. O Lord heal him, whoſe Bones and Soul is vexed.

Num. 32. 23. Luke 23. 41. Lam. 3. 22. Ezra 9. 13. Lam. 3. 32, 33. Iſa. 57. 15, 16, 17. Pſal. 25. 18. & 6. 1. & 38. 9. & 6, 2, 3, 5.

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In Death there is no Remembrance of thee, in the Grave who shall give thee thanks? Remember that we are but Flesh, a Wind that passeth away and cometh not again: wilt thou break a leaf driven to and fro, and wilt thou pursue the dry stubble? Remember not the Iniquities of his Youth, or his transgressions: look upon his affliction, and his pain, and forgive all his Sins. Though the sorrowes of Death do compass him about, yet if it be for thy glory and his good recover him, and let him live and praise thy Name. Rebuke his Sickness, direct unto such means as thou wilt bless. In the time of his trouble we call upon thee, do thou deliver him, and let him glorifie thee; however shew him the Sin that doth offend thee, let him search and try his wayes, and confess and turn from his Iniquity, and let it be good for him that he was afflicted. Let this be the fruit of it to purge and take away his Sin, That being Chastened of the Lord, he may not be condemned with the World. And though chastisement for the present seemeth not to be joyous, but grievous, yet afterwards let it yield the peaceable fruit of Righteousness to this thy Servant, that is exercised therein. In the mean time, O Lord, be thou his Portion, who art good to the Soul that seeketh thee, and waiteth for thee. Let him patiently and silently bear thy yoak, let him hope and quietly wait for thy Salvation: Considering that thou wilt not cast off for ever, that thy anger is but for a moment, but in thy favour is Life. Weeping may endure for a night, but joy cometh in the morning: and that whom thou Lovest, thou Chastenest, and scourgest every Son whom thou receivest; and that if he endure Chastening, thou dealest with him as a Son. If he be recovered, let him Devote himself entirely to thy Glory: That when thou hast put off his Sackcloath and mourning, and girded him with gladness, he may speak thy Praise, and give thee Thanks. If he receive the Sentence of Death in himself, let it cause him to trust in thee that raisest the Dead, knowing that as thou didst raise up the Lord Jesus, thou wilt raise him up also by Jesus: Therefore suffer not his hope to faint: but though his outward Man perish, yet let his inward Man be renewed from day to day: and let him live by Faith, and look at the things which are not seen, even at the exceeding eternal weight of glory, Let him be found in Christ, not having his own righteousness, but that which is of God by faith. Restrain the Tempter, and deliver thy Servant from the sinfull fears of Death, by Christ, who through Death destroyed the Devil that had the Power of death; That he may find that Death hath lost his sting, and Triumph over it by Faith in him, through

Psal. 78. 39. Job 13. 25. Psal. 25. 7, 18 & 116. 3. Isa. 38. 16, 19. Psa. 119. 175 Luke 4. 39. Isa. 38. 21. Ps. 50. 15, Jo 10. 2. Ps. 139. 13. Lam. 3. 40 Psa. 119. 71. 67.

Isa. 27. 9. 1 Cor. 11. 32. Heb. 12. 11. Lam. 3. 24, 25 26, 27, 31. Psal. 30. 5. Heb. 12. 6, 7. Isa. 38. 19, 20.

Psal. 116. 5, 12. &c. Psa. 30. 11, 12 2 Cor. 1. 9. & 4. 16. & 5. 8.

Heb. 10. 28.

2 Cor. 14. 18. 17.

Phil. 3. 9.

1 Cor. 10. 13.

Heb. 2. 14.

1 Cor. 15. 55.

Rom. 8. 37. Col. 3. 1. Joh. 20. 17. & 14. 23. & 17. 26. & 17. 24. Phil. 1. 2. Psal. 16. 11.

whom we are made more than Conquerers. That by Faith and love, his soul may now ascend with Christ, that ascended unto his Father and our Father, and to his God and our God, and is gone to prepare a place for us, and hath promised, that where he is, there his servants shall be also: That they may behold the glory which thou hast given him. Magnifie thy self in his Body whether by life or death, and safely bring him into thy glorious presence, where is fulness of Joy, and Everlasting pleasures, through Jesus Christ our life and Righteousness. Amen.

A Prayer for Women drawing near the time of Child-bearing.

1 Tim. 2. 14. Gen. 3. 16. 1 Tim. 2. 15. Psal. 46. 1. Isa. 37. 3. Joh. 16. 21. Deut. 28. 4. 2 Cor. 1. 10, 11 1 Sam. 2. & 1. 28.

MOst mercifull Father, who hath justly Sentenced Woman, that was first in the Transgression, to great and multiplyed sorrows, and particularly in sorrow to bring forth Children; yet grantest preservation and relief, for the propagation of Mankind. Be mercifull to this thy servant, be near her with thy present help, in the needfull time of trouble, and though in Travel shee hath sorrow, give her strength to bring forth. Being delivered, let her remember no more the Anguish, for joy that a Child is born into the World. Bless her in the fruit of her body, and beeing safely delivered, let her return thee hearty thanks, and devote it, and the rest of her life to thy service, through Jesus Christ our Saviour. Amen.

A Thanksgiving for those that are restored from Dangerous Sickness.

Psal. 30. 2. & 3. 4. & 66. 20. & 30. 3. & 103. 3, 4. Isa. 38. 10, 12. Jer. 26. 3, 13. Psal. 103. 5. Isa. 38. 11. Psal. 27. 13. & 32. 4, 5. & 106. 23. & 32. 6, 7. & 73. 26. & 73. 1. & 34 19. & 73. 19, 23.

WE thank thee, O most Gracious God, that thou hast heard us when we cryed unto thee, for thy servant in his weakness and distresse, that thou hast not turned away our Prayer, nor thy mercy from him, we cryed to thee, and thou hast delivered and healed him, thou hast brought him from the grave, thou hast kept him alive, that he should not go down into the Pit, thou hast forgiven his iniquity, and healed his diseases, thou hast redeemed his life from destruction, and hast crowned him with loving kindness, and tender mercies, thou hast not deprived him of the residue of his years, thou hast repented thee of the Evil: His age is not departed; Thou hast renewed his Youth, and given him to see man, with the Inhabitants of the World; and to see the goodness of the Lord in the land of the living, day and night thy hand was heavy upon him,

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but thou hast turned away thy wrath, and hast forgiven the iniquity of his sin: for this every one that is godly shall pray unto thee in a time of trouble; Thou art a hiding place, thou preservest us from trouble, when our flesh and our heart faileth us, thou art the strength of our heart and our Portion for ever; indeed Lord thou art good unto thine Israel, even to such as are clean of heart; many are the afflictions of the Righteous, but thou deliverest them out of all; Though all the day long they be afflicted, and chastened every morning, yet are they continually with thee; Thou holdest them by thy right hand, thou art a present Help in trouble, when all the help of man is vain. Let thy servant love thee, because thou hast heard his voice and supplication; Let him offer unto thee the sacrifice of thanksgiving, and pay his vowes to the most High, and take the Cup of Salvation and call upon thee all his dayes: Let him be wholly devoted to thy praise, and glorifie thee in Soul and body, as being Thine, and seasonably depart in peace unto thy glory: through Jesus Christ our Life and Righteousnesse. Amen.

Psal. 60. 11. & 46. 1. Ps. 116. 1, 12. 18, 13, 14. Isa. 38. 20. 1 Cor. 6. 20. Luk. 2. 29. 1 Cor. 1. 30.

A Thanksgiving for the Deliverance of Women in Child-bearing.

WEE return thee thanks, Most Gracious God, That thou hast heard our Prayers for this thy hand-maid, and hast been her help in the time of her necessity, and delivered her from her fears and sorrows: death and life are in thy power, thou killest and thou makest alive, thou bringest down to the grave, and thou bringest up; Thou makest the Barren to keep house, and to be a joyful Mother of Children. We thank thee, that thou hast given thy Servant to see the fruit of her womb, and that thou hast brought her again to thy Holy Assembly, to go with the multitude to thy House, and worship thee with the voice of joy and praise, that she may enter into thy Gates with Thanksgiving, and into thy Court with praise; and we may all be thankfull to thee on Her behalfe, and speak good of thy Name: Thou art good, O Lord, to all, and thy tender mercies are over all thy works, thou preservest them that love thee; thou raisest up them that

Psal. 34. 3, 4. Rev. 1. 18. 1 Sam. 2. 6. Psal. 113. 9. & 127. 3. & 42. 4. & 110. 4. & 145. 9. 20. 14. 19. Deut. 28. 8. Psal. 133. 3.

Iſa. 44. 3. Deut. 8. 11. 14. Pſal. 116. Iſa. 33. 20. Mal. 2. 15. 1 Cor. 7. 14 Eph. 6. 4. Deut. 6. 6. Prov. 6. 33. Joſh. 24. 15. Zech. 14. 20, 21. Pſa. 91. 4. 1 Joh. 2. 15. Phil. 3. 1. 18. 1 Cor. 7. 31. 29. 30. Pſal. 23. 3, 4, 6. Jude 24.

that are bowed down; thou fulfilleſt the deſire of them that fear thee, thou alſo doſt hear their cry, and ſave them, command thy bleſſing yet upon thy ſervant and her off-ſpring; let her not forget thee and thy mercies, but let her devote the life which thou haſt given her to thy ſervice, and educate her off-ſpring as a holy ſeed, in the nurture and admonition of the Lord; and as thou haſt ſaid, that thy curſe is in the houſe of the wicked, but thou bleſſeſt the habitation of the juſt; let her and her houſe ſerve thee, and let holineſs to the Lord be written upon all wherewith thou bleſſeſt her; let her make thee her refuge and habitation; Give her the ornament of a meek and quiet ſpirit, which in thy ſight is of great price, let her not love the world, nor mind earthly things, but uſe the world as not abuſing of it: Seeing the time is ſhort and the faſhion of this world paſſeth away: reſtore her ſoul, and lead her in the paths of righteouſneſs; though ſhe muſt walk through the valley of the ſhadow of death, let her fear no evil; let thy goodneſs and mercy follow her all the dayes of her life, and let her dwell for ever in thy glorious preſence; through Jeſus Chriſt our Lord and Saviour. Amen.

If the Child be dead, thoſe paſſages which imply its living muſt be omitted; and if the Woman be ſuch as the Church hath cauſe to judge ungodly, the Thankſgiving muſt be in words more agreeable to her condition, if any be uſed.

Of Paſtorall Diſcipline, Publick Confeſſion, Abſolution, and Excluſion from the Holy Communion of the Church.

THE Recital of the Curſes are ſaid in the Book of Common Prayer, to be inſtead of the godly Diſcipline of the Primitive Church, till it can be reſtored again, which is much to be wiſhed, which is the putting of notorious Sinners

Sinners to open Penitence; His Majeſties Declaration concerning Eccleſiaſtical Affairs, determineth that all publick diligence be uſed for the Inſtruction and Reformation of ſcandalous Offenders, whom the Miniſter ſhall not ſuffer to partake of the Lord's Table, untill they have openly declared themſelves to have truly repented and amended their former naughty lives, provided there be place for due Appeals to Superiour Powers.

And the Law of Chriſt commandeth, if thy Brother treſpaſſe againſt thee, go and tell him his faults between him and thee alone, if he ſhall hear thee, thou haſt gained thy Brother, but if he will not hear thee, then take to thee one or two more, that in the Mouth of two or three witneſſes, every word may be eſtabliſhed, and if he ſhall neglect to hear them, tell it unto the Church, but if he ſhall neglect to hear the Church, let him be unto thee as an Heathen man, or as a Publican. *Math.* 18. 15, 16, 17. And it is the Office of the Paſtors of the ſeveral Congregations, not onely to teach the People in General, and guide them in the Celebration of the publick Worſhip, but alſo to overſee them, and watch over each Member of their Flock particularly, to preſerve them from Errours, Hereſies, Diviſions, and other Sins, defending the Truth, confuting Gain-ſayers and Seducers inſtructing the Ignorant, exciting the Negligent, encouraging the Deſpondent, comforting the Afflicted, confirming the weak, rebuking and admoniſhing the Diſorderly and Scandalous, and directing all according to their needs in the matters of their Salvation, and the People in ſuch needs ſhould have ordinary recourſe to them, as the Officers of Chriſt, for Guidance, and Reſolution of their Doubts, and for Aſſiſtance in making their Salvation ſure; and in proving, maintaining, or reſtoring the peace of their Conſciences, and ſpiritual Comfort.

If therefore any Member of the Church be a ſcandalous Sinner, and the Crime be either notorious or fully proved, let the Paſtor admoniſh him, and ſet before him the particular Command of God which he tranſgreſſeth, the Supream Authority of God which he deſpiſeth, the Promiſes and Mercies which he treadeth under foot, and the Curſe and dreadfull Condemnation, which he draweth upon himſelf, let this be done with great Compaſſion and tender Love to the Offenders Soul, and with gravity, reverent and ſerious importunity, as beſeemeth men employed on the behalf of God, for the ſaving of a Soul, and yet with Judgement, and cautelous Prudence, not taking that for Sin which is

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no Sin, nor that for a groſs and ſcandalous Sin, which is but an ordinary humane frailty, not dealing as unreverently with a Superiour as with an Inferiour, nor making that publick which ſhould be concealed, nor reproving before others when it ſhould be done more ſecretly, nor ſpeaking unſeaſonably to thoſe who through Drink or Paſſion are incapable of the benefit, nor yet offending by baſhfulneſs, or the fear of man, or lukewarmneſs, negligence, or ſleighting over great Offences, on the other extream.

Prudence alſo requireth them to be cautelous of over-medling, where the Magiſtrates honour, or concernment, or the Churches unity, or peace, or the reputation of others, or the intereſt of their Miniſtry requireth them to forbear.

Theſe Cautions obſerved, If the ſcandalous Offender continue impenitent, or unreformed, after due admonitions and Patience, let the Paſtor, in the Congregation when he is preſent, rebuke him before all, that the Church may ſufficiently diſown the Crime, and others may ſee the odiouſneſs and danger of the Sin. But let this alſo be with the Love, and Seriouſneſs, and Prudence, before mentioned.

If the Offender in obſtinacy will not be there, the Paſtor may open the Crime before the Congregation; And preſent or abſent (in caſe he remain impenitent;) if the Caſe will bear ſo long delay, it is convenient, that the Paſtor publickly pray for his conviction and repentance, that he may be ſaved.

And this he may do one, or two, or three, or more dayes, as the nature of the Caſe, and Prudence ſhall direct him.

If during theſe means for his Recovery (after the Proof of the Crime) there be a Communion of the Church in the Lord's Supper, Let the Paſtor require him to forbear, and not ſuffer him to partake of the Lords Table.

If yet the Offender remain impenitent, let the Paſtor openly declare him unmeet for the Communion of the Church, and require him to abſtain from it, and require the Church to avoid Communion with him. And let him bind him by the denunciations of the threatings of God, againſt the impenitent.

But before this is done, let no neceſſary Conſultation, with other Paſtors, or Concurrence of the Church be neglected: And after let there be place for due appeals, and let Miniſters conſent to give account when they are accuſed of Mal-adminiſtration.

But

But if after private Admonition (while the offence is ſuch, as requireth not publick confeſſion) the Sinner be penitent, let the Miniſter privately apply to his conſolation the promiſes of the Goſpel, with ſuch cautelous prudence, as is moſt ſuitable to his Condition.

And if he repent not till after publick admonition, or that the ſcandal be ſo great and notorious, as that a publick confeſſion is neceſſary, let him at a ſeaſonable time appointed by the Paſtor, with remorſe of Conſcience, and true contrition, confeſs his ſin before the Congregation, and heartily lament it, and clear the honour of his Chriſtian profeſſion which he had ſtained, and crave the Prayers of the Church to God for pardon, and reconciliation through Chriſt, and alſo crave the Miniſterial Abſolution and Reſtauration to the Communion of the Church, and profeſs his reſolution to do ſo no more; but to live in new obedience to God, deſiring alſo their prayers for corroborating and preſerving grace.

It is onely a credible profeſſion of Repentance, that is to be accepted by the Church.

The forgoing Cautions muſt be carefully obſerved in ſuch confeſſions, that thay be not made to the injuring of the Magiſtrate, or of the Church, or of the reputation of others, or of the life, Eſtate, or Liberty of the Offender, or to any other ſhame than is neceſſary to the manifeſting of his Repentance, and the clearing of his Profeſſion, and the righting of any that he hath wronged, and the honour and preſervation of the Church.

When he hath made a credible profeſſion of Repentance, It is the Paſtors duty, Miniſterially to declare him pardoned by Chriſt, but in conditional terms. (If his Repentance be ſincere) And to abſolve him from the cenſure of non-Communion with the Church, if he was under ſuch a cenſure before his penitence, and to declare him meet for their Communion, and to encourage him to come, and require the Church to entertain him into their Communion with gladneſs, and not upbraid him with his fall, but rejoyce in his recovery, and endeavour his confirmation and preſervation for the time to come: And it is his duty accordingly to admit him to Communion, and theirs to have loving Communion with him: All which the penitent perſon muſt beleevingly, lovingly, and joyfully receive. But if any by Notorious perfidiouſneſs, or frequent Covenant breaking have forfeited the credit

of their words, or have long continued in the sin which they do confess, so that their forsaking it hath no proof; The Church then must have testimony of the Actual Reformation of such as these, before they may take their professions and promises as credible; Yet here the difference of persons and offences is so great; that this is to be much left to the prudence of Pastors that are present, and acquainted with the persons, and Circumstances of the Case. In the transacting of all this, these following forms, to be varied as the variety of Cases do require, may be made use of.

A Form of Publick Admonition to the Impenitent.

The sin may be named, & aggravated when it is convenient.

A B. you are convict of gross and scandalous sin, you have been admonished and intreated to repent. The promises of mercies to the Penitent; and the threatnings of God against the Impenitent, have not been concealed from you; we have waited in hope for your repentance, as having compassion on your Soul, and desiring your Salvation; but we must say with greif, you have hitherto disappointed us; We are certain from the word of God, that you must be penitent, if ever you will be pardoned, and that except you repent, you shall everlastingly perish, *Luke* 13. 3. 5. *Acts* 5. 31. *Luke* 12. 47. To acquaint you publickly with this, and yet here to offer you mercy from the Lord, is the next duty laid upon us for your recovery. O blame us not, if knowing the terrors of the Lord, we thus perswade you, and are loth to leave you in the power of Satan, and loth to see you cast out into perdition, and that your blood should be required at our hands, as not having discharged our duty to prevent it.

Be it known unto you therefore, that it is the God of Heaven and Earth, the great, the jealous, and the terrible God, whose Laws you have broken, and whose Authority you despise; you refuse his government, who is coming with ten thousands of his Saints, to execute judgment upon all, and to convince all that are ungodly of their ungodly deeds and Speeches, who hath told us that (evill shall not dwell with him) The Foolish shall not stand in his sight: He

He hateth all workers of iniquity (*Jude* 14, 15. *Pſalme* 5. 4, 5.) *The ungodly ſhall not ſtand in judgment, nor ſinners in the Congregation of the Righteous,* (Pſalm. 15. 6.) God hath not made his Laws in vain. Though the wicked contemn God, and ſay in their hearts, he will not require it, (*Pſalm.* 10. 13.) Yet their damnation ſlumbereth not, they are reſerved to the day of judgement, to be puniſhed (2 *Pet.* 2, 3, 9.) And he ſeeth that their day is coming; (*Pſalm.* 37. 13.) If men cut off the lives of thoſe that break their Laws, will God be out-faced by the pride and ſtubbornneſs of ſinners? He will not; you ſhall know he will not; He threatneth not in jeſt. Who hath hardened himſelf againſt him and hath proſpered? (*Job* 9.4.) Are you not as chaffe and ſtubble? and is not our God a conſuming fire? (*Pſalm.* 1. 4. *Iſa.* 5. 24. *Heb.* 12. 19.) If Briars and Thorns be ſet againſt him in battle, will he not go through them, and burn them up together? (*Iſa.* 27. 4.) Can your heart endure, or your hands be ſtrong in the day when God ſhall deal with you? It is the Lord that hath ſpoken it, and he will do it. *Ezek.* 22. 14. What will you do, when you muſt bear with the pains of Hell from God, that now can ſcarce endure to be thus openly and plainly warned of it; If we to pleaſe you ſhould be ſilent and betray you, do you think the God of Heaven will fear, or flatter you, or be unjuſt to pleaſe a worm. *Do you provoke the Lord to Jealouſie, are you ſtronger than he?* (1 Cor. 10. 22.) O man! for your ſouls ſake, let not Satan abuſe your underſtanding, and ſin befool you, muſt you not die? And doth not Judgment follow, when all ſecrets ſhall be opened, and God will no more entreat you to confeſſe? (*Heb.* 9. 7. *Matth.* 10. 26.) Behold the Judge ſtandeth at the door; (*Jam.* 5. 9.) will ſin go then with you for as light a matter as it doth now? Will you then deny it, or will you ſtand to all the reaſonings, or excuſes, by which you would now extenuate or cover it? Will you defend it as your friend? and be angry with Miniſters and Reprovers as your enemies? Or will you not mourn at laſt (with weeping and gnaſhing of teeth) *And ſay; How have I hated Inſtruction, and my heart deſpiſed Reproof? And have not obeyed the voice of my Teachers, nor inclined mine Ear to them that inſtructed me.* (Pro. 5. 11, 12, 13. Mat. 13. 42, 50.) *O that you were wiſe, that you underſtand this, and that you would conſider your latter End,* (Deut. 32. 29.) beleeve Gods wrath before you feel it: be convinced by the word and ſervants of the Lord, before you are confounded by the dreadfulneſſe of his Majeſty; yet there is hope, but ſhortly there will be none, if you neglect it; yet if you confeſs

and forſake your ſins, you ſhall have mercy; but if you cover them, you ſhall not proſper; (*Prov.*28. 13.) *And if, being oft reproved, you harden your neck, you ſhall ſuddenly be deſtroyed, and that without remedie,* (Pro. 29. 1.) *Be not deceived, God is not mocked: whatſoever you ſow, that ſhall you alſo reap.* (Gal. 6. 7.) O man! you know not what it is to deal with an offended, and revenging God. Nor what it is to hear Chriſt ſay Depart from me ye workers of Iniquity; I never knew you, Depart from me ye wicked into everlaſting fire, (*Matth.* 7. 23. and 25. 41.) You know not what it is to be ſhut out of Heaven, and concluded under utter deſperation, and in Hell to look back upon this obſtinate Impenitence; and rejecting of the mercy that would have ſaved you; and there to have Conſcience telling you for ever, what it is that you have done; Did you not know what this is, could you think a Penitent confeſſing and forſaking your ſin to be a condition too hard for the preventing of ſuch a doleful ſtate? O no! you know not what a caſe you are caſting your immortal ſoul into. The Lord give you repentance, that you may never know it by experience. To prevent this, is our buſineſſe with you: We delight not to diſpleaſe, or ſhame you. But God hath told us, (That if any do err from the truth, and one convert him, let him know, that he which converteth the ſinner from the errour of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins, *Jam.* 5. 20.) I do therefore by the Command, and in the name of Jeſus Chriſt, require and beſeech you, that you do, without any more delay, confeſſe your ſins, and heartily bewail them; and beg pardon for them, and reſolve and promiſe by the help of God to do ſo no more. And bleſs God that you have an Advocate with the Father Ieſus Chriſt the righteous, whoſe blood wil cleanſe you from your ſins; if you penitenly confeſs them, (1 *John* 1. 7, 9. and 2. 1, 2.) and that mercy may be yet had on ſo eaſie termes. If you had any ſenſe of your ſin and miſery, or any ſenſe of the diſhonor don to God, or of the wrong that you have don to others, & of the uſefulneſſe of your penitent confeſſion, and amendment, to the reparation of all theſe, you would caſt your ſelf in the duſt, in ſhame & greif before the Lord, and before the Church: To day therefore, if you will hear his voice, harden not your heart, leſt God forſake you, and give you over unto your own hearts luſt, to walk in your own counſels, and reſolve in his wrath, you ſhall never enter into his reſt, (*Pſalm.* 95. 8, 12. and 81. 11, 12.) And then God and this Congregation, will be Witneſſes that you were warned; and

your

your blood will be upon your own head: But if in penitent confeſſion you flee to Chriſt, and loath your ſelf for your iniquities, and heartily forſake them, I have Authority to promiſe you free Forgiveneſs, and that your Iniquity ſhall not be your Ruine, (*Luke* 24. 47. *Ezek.* 18. 30, 31, 32.)

A Form of Confeſſion to be made before the Congregation.

I Do confeſſe before God, and this Congregation, that I have greatly ſinned. * I have offended, and diſhonoured God, wronged the Church, and the Souls of others; I have deſerved to be forſaken of the Lord, and caſt out of his preſence, and the communion of Saints, into deſperation, and remedileſſe miſery in Hell; I am no more worthy to be called thy Son, or to have a name or place among thy ſervants: I do here declare mine iniquity, and am ſorry for my ſins; they are gone over mine head as an heavy burden, they are too heavy for me, they take hold upon me, I am aſhamed, as unworthy to look up towards Heaven, but my hope is in the blood and grace of Chriſt, who have his life a ſacrifice for ſin, and came to ſeek and ſave that which was loſt; whoſe grace aboundeth where ſin hath abounded; the Lord be mercifull to me a ſinner: I humbly beg of the Congregation, that they will earneſtly pray, that God would waſh me throughly from mine iniquity, and cleanſe me from my ſin, that he will forgive them and blot them out, and hide his face from them, and remember them no more, that he will not caſt me away from his preſence, nor forſake me as I have forſaken him, nor deal with me according to my deſerts: But that he will create in me a clean heart, and renew a right ſpirit in me, and grant me the joy of his Salvation; and I beg pardon of the Church, and all that I have wronged: and reſolve by the grace of God to do ſo no more; but to walk more watchfully as before the Lord: And I deſire all that are ungodly, that they think never the worſe of the Lawes, or wayes, or Servants of the Lord for my miſdoings; For if I had been ruled by God, and by his

* Here the ſin muſt be named, and aggravated, when by the Paſtor it is judged requiſite.

Joſ. 7. 19. Pro. 28. 13. Pſal. 32. 5. Exo. 10. 16. Gal. 1. 13. 2 Chro. 15. 2. Gen. 4. 16. Pſ. 51. 11. Mat. 27. 5. Luke 15. 21. Mar. 12. 8. Pſ. 38. 18. 4. & 40. 12. Luke 13. 13. 1 Tim. 1. 1. Heb. 9. 26. Luke 19. 10. Rom. 5. 10. Jam. 5. 16. Pſal. 51. 2. 1. 9 Heb. 8. 12. Pſa. 51. 11, 27 & 9. & 103. 10. Pſa. 51. 10. 12 2 Cor. 2. 7. 10. John. 8. 11. Mark 13. 37. Pſal. 73. 1. 15. Eccl. 8. 12. 2 Chro. 20. 20. Jam. 1. 13, 14. Pſal. 5. 5. 1 John 3. 4. Gal. 6. 1.

1 Cor. 10, 11, 12. 2 Sam. 11. 2. Gen. 3. 6. Mat. 26. 41, 75 Heb. 12. 28. 1 Cor. 9. 25, 26, 27. 2 Chro. 25. 16 Eph. 3. 16. John 5. 14.

his ſervants, I had never done as I have done: There is nothing in Religion that befriendeth ſin, there is nothing ſo contrary to it, as God and his holy Laws, which I ſhould have obeyed. Rather let all take warning by me, and avoid temptations, and live not carelesly, and hearken not to the inclinations, or reasonings of the fleſh, nor truſt not their weak and ſinfull hearts, but live in godly fear, and watchfulneſſe, and keep under the fleſh, and keep cloſe to God, and hearken to the faithfull counſel of his ſervants, and intreat their Prayers to God, that I may be ſtrengthened by his Grace, that I may ſin thus no more leſt worſe befall me.

A Form of Prayer for a Sinner Impenitent, after Publick Admonition.

2 Cor. 5. 11. Mat. 3. 7. Prov. 29. 1. 1 Cor. 10. 22. Luke 23. 24. Act. 8. 22, 23. Act. 11. 18. 2 Tim. 2. 25, 26. John 11. 40. 1 Tim. 4. 2. Eph. 4. 19. Pſal. 81. 12. Rom. 2. 4. & 5. 6.

MOſt gracious God, according to thy command we have warned this Sinner, and told him of thy threatenings, and foretold him of thy certain terrible Judgements, that he might flee from the wrath to come; but, alas, we perceive not that he repenteth, or relenteth, but hardeneth his heart againſt reproof; as if he were able to contend with thee, and overcome thy power: O let us prevail with thee for Grace, that we may prevail with him for Penitent Confeſſion and Reformation; O pitty a miſerable Sinner; miſerable, as that he layeth not to heart his miſery, nor pitieth himſelfe. O ſave him from the Gall of Witterneſſe, and from the Bonds of his Iniquity; give him repentance unto life, that he may recover himſelf out of the ſnare of the Devil, who is taken Captive by him at his will. Give him not up to a blind mind, to a ſeared Conſcience, a heart that is paſt feeling, nor to walk in his own Counſels, and after his own luſts; Let him no longer deſpiſe the riches of thy goodneſſe, and forbearance, and long-ſuffering, nor with a hardened, impenitent heart, treaſure up wrath, againſt the day of wrath, and revelation of thy righteous Judgement, who wilt render to every man according to his Deeds, even to them that are contentious and obey not the Truth, but obey unrighteouſneſſe, indignation and wrath, tribulation, and anguiſh, upon every

every ſoul of Man that doth evil. Let him be ſure that the judgement of God is according to Truth againſt them that commit ſuch things, and let him not think in his impenitency to eſcape thy judgement; O ſuffer him not, when he heareth the threatnings of thy Word, Deut. 29. 19. 20, 21. to bleſſe himſelf in his heart, and ſay, I ſhall have peace though I Mark 9. 24. walk in the imaginations of my heart, and add ſin to ſin, leſt thy anger and jealouſie ſmoak againſt him, and thou wilt not ſpare Mat. 1. 21. him, but blot out his name from under Heaven, and all thy Curſes Deut. 9. 17. lie upon him, and thou ſeparate him to Evil, even to the Worm that dieth not, and to the fire that is not quenched. O ſave him from his ſins, from his impenitency, and the pride and ſtubbornneſs of his 2 Cor. 6. 2. heart: O ſave him from the everlaſting flames, and from thy wrath, which he is the more in danger of, becauſe he feeleth not, and feareth Luk. 19. 41, 42 not his danger; Let him know how hard it is for him to kick againſt Prov. 28. 14. the pricks, and how wofull to ſtrive againſt his Maker, lay him at Act. 9. 5. thy footſtool in ſackcloath and aſhes, in tears and lamentation, crying Iſa. 45. 9. out, Woe unto me that I have ſinned; and humbling his ſoul in true contrition, and lothing himſelf, and begging thy pardoning and Joel 2. 1, 2, 3. healing grace, and begging the Prayers and Communion of thy Lam. 5. 16. Church, and reſolving to ſin wilfully no more, but to live before Pſal. 51. thee in uprightneſſe and obedience all his dayes: O let us prevail Jam. 5. 20. with thee for the Converſion of this impenitent Sinner, and ſo for Luke 32. 10. the ſaving of his ſoul from death, and the hiding and pardoning of Gal. 6. 1. his ſins; that he that is loſt may be found, and he that is dead may be Luke 15. 27. alive, and the Angels of Heaven, and we thy unworthy ſervants here Ezek. 33. 14, on Earth may rejoyce at his repenting; let us ſee him reſtored by 16. thy grace, that we may joyfully receive him into our Communion, and thou mayeſt receive him at laſt into thy heavenly Kingdom, and Satan 2 Tim. 2. 26. may be diſappointed of his Prey; for thy mercie ſake, through Jeſus Chriſt our Lord and only Saviour. Amen.

A Form of Rejection from the Communion of the Church.

JEſus Chriſt, the King and Law-giver of the Church, hath com- Luk. 19. 27. manded, that [*If a Brother treſpaſs againſt us, we go and tell him* Mic. 4. 2.

his

his fault between him and us alone, and if he will not hear us, we ſhall then take with us, one or two more, that in the mouth of two or three Witneſſes, every word may be Eſtabliſhed; And if he ſhall neglect to hear them, that he tell it to the Church, and if he neglect to hear the Church, that he be to us a Heathen Man, and a Publican. Math. 18.15, 16, 17.] *And that we keep no company; If any that is called a Brother, be a Fornicator, or Covetous, or an Idolator, or a Raylor, or a Drunkard, or an Extortioner, with ſuch a one, no not to eat.* 1 Cor. 5.11. And that we withdraw our ſelves from every Brother that walketh diſorderly, and note him, and have no company with him, that he may be aſhamed: 2 *Theſſ.* 3. 6. 14. According to theſe Laws of Chriſt, we have admoniſhed this offending Brother, who hath greatly ſinned againſt God, and grieved and injured the Church, we have earneſtly prayed, and patiently waited for his repentance, but we have not prevailed, But after all, he continueth impenitent, and will not be perſwaded to confeſs and forſake his ſin: We do therefore, according to theſe Laws of Chriſt, *Declare him unmeet* for the Communion of the Church, and reject him from it; Requiring him to forbear it, and requiring you to avoid him, and we leave him bound to the Judgment of the Lord unleſs his true Repentance ſhall prevent it.

A Form of Abſolution, and Reception of the Penitent.

THough you have greatly ſinned againſt the Lord, and againſt his Church, and your own Soul, yet ſeeing you humble your ſelf before him, and Penitently flee to Chriſt for mercie, reſolving to do ſo no more: hear now the glad tidings of Salvation, which I am commanded to declare unto you, 1 *John* 2. 1, 2. *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins,* 1 John 1. 9. *If we confeſſe our ſins, he is faithful, to forgive us our ſin, and to cleanſe us from all unrighteouſneſſe,* Iſa. 55. 6. 7. *Seek the Lord while he may be found, Call upon him while he is near: Let the Wicked forſake his way, and the unrighteous man his thoughts, and*

let

let him return unto the Lord and he will have mercy upon him, and to our God, for he will abundantly pardon. Prov.28.13. *He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy.* Gal.6.1. *Brethren, if a man be overtaken in a fault, restore such a one in the spirit of meekness, considering thy self lest thou also be tempted.* According to this word of Grace [* I do loose the bonds here laid upon you, and receive you again into the Communion of the Church] requiring them to receive you, and not upbraid you with your sin, but rejoice in your recovery. And I do declare to you the pardon of all your sins in the Blood of Christ, if your Repentance be sincere. And I exhort and charge you, that you believingly and thankfully accept this great, unspeakable Mercy, and that you watch more carefully for the time to come, and avoid temptations, and subdue the Flesh, and accept Reproofs, and see that you return not to your vomit, or to wallow again in the mire, when you are washed; but obey the Spirit and keep close to God in the means of your preservation.

Prov.28.13. Gal.6.1. Mat.18.8. Luke 15. 2 Cor.2.7,10. Acts 13.38. Acts 8.8. Luke 15.25,27. Mat.26.41. Psal 85.8. 1 Cor.9.25, 25,27. Psal.141.5. 2 Pet.2.22.

* This must be omitted if the person was not first Rejected.

A Form of Thanksgiving, or Prayer, for the Restored Penitent.

O Most mercifull Father, We thank thee, that thou hast brought us under so gracious a Covenant, as not only to pardon the sins of our unregenerate state, but also upon our Penitent confession, and return, to cleanse us from all our unrighteousness, and pardon our falls by the blood of Christ, and to restore our souls, and lead us again in the Paths of Righteousness, & command thy servants to receive us. We thank thee that thou hast thus restored this thy Servant, giving him repentance and remission of sin [* and returning him to the Communion of thy Church] We beseech thee comfort him, with the believing Apprehensions of thy forgiveness and reconciliation through Jesus Christ. Restore unto him the joy of thy salvation, & uphold him by thy free spirit; stablish, strengthen, settle him,

Rom.3.25. 1 Joh.1 9. & 2.1,2. Psal.23. & 103.3. Mat 9 2. Rom.5 1,2,3. Psal.51.12. 1 Pet.5 10.

* Leave out this if he was not Rejected.

Acts 14.23. him, that with full purpose of heart he may cleave unto thee, and now thou hast spoken peace to him, he may not return again to folly; as he nameth the Name of Christ, let him depart from Iniquity, and never more dishonour thee, thy Church or truth, nor his holy Profession, but save him from Temptation. Let him watch & stand fast, & sin no more, lest worse befal him. Let him not receive this grace in vain, nor turn it into wantonness, nor continue in sin that grace may abound. But let his old man be crucified with Christ, & the body of sin be destroyed, that henceforth he may no more serve sin, remembring what fruit he had in those things, whereof he is now ashamed, & that the end and wages of sin is death, & let us all take warning by the falls of others, & be not high minded but fear, & let him that thinketh he standeth take heed lest he fall. Let us watch and pray that we enter not into temptation, remembring that the flesh is weak, & our Adversary the devil walketh about, seeking whom he may devour. And let none of us hate our Brother in our hearts, but in any wise rebuke our neighbour, & not suffer sin upon him; & confirm us unto the end, that we may be blameless in the Day of our Lord Jesus Christ, to whom with thee, O Father, & thy Holy Spirit, be Kingdom, & Power, & Glory for ever. Amen.

Psal. 85 8

2 Tim. 2 19

Rom. 2. 23.

Mat. 6. 13

1 Cor. 16. 13.

John 5 14.

2 Cor. 6. 1.

Jude 4.

APPENDIX

A larger Letany, or general Prayer to be used at Discretion.

Mat 8. 9. 1 Joh. 5. 7. 1 Cor. 8. 4, 6. 1 Tim. 1. 17. Psal. 139 7, 8, 9 & 147, 4 Isa 40. 17 Neh. 9. Rev. 4 8 & 15 Ezek. 18. 4 Psal. 47. 7 & 1 : 9 68 & 147. 4 Mal. 2. 10 Deut. 32. 6 Luke 11. 2.

O Most Holy, Blessed, and Glorious Trinity, Father, Son, and Holy Ghost, three Persons, & one God, Infinite in Power, Wisdom, and Goodness; our Creator, Redeemer, and Sanctifier; our Owner, Governour, and Father; hear our Prayers, & have mercy upon us, Miserable sinners.

O Lord our Saviour, whose Incarnation, Nativity, Subjection,

jection, Fasting, Temptation, Poverty, Reproaches, Agony, & Bloody sweat, Scourging, Desertion, Crucifying, Death & Burial, were all undergone to take away the Sins of the World? Who deing risen, and glorified, art the great Priest and Prophet, and King of thy universal Church, for which thou makest Intercession, which thou doest gather, teach, and guide by thy Spirit, Word, and Ministers, which thou doest justifie & wilt glorifie with thy self, who wilt come again, and raise the Dead, and judge the World in righteousness; We beséech thée hear us Miserable Sinners: Cast us not out that come unto thée: Make sure to us our Calling and Election, our unfeigned Faith and Repentance, that being justified, and made the Sons of God, we may have peace with him as our Reconciled God and Father.

Let our hearts be right with thée our God, and stedfast in thy Covenant, cause us to deny our selves, & give up our selves entirely unto thée, our Creator, Redéemer, & Sanctifier, as being not our own, but thine.

Let thy Holy Spirit dwell in us, and sanctifie us throughout, that we may be new Creatures, & holy as thou art Holy; let it be in us the spirit of Adoption and Supplication, and the Seal and earnest of our Glorious Inheritance, and let us know that we are thine, and thou abidest in us by the spirit which thou hast given us.

As thy Name (O Lord) is Holy, and thy Glory covereth the Heavens, so let the Earth be filled with thy praises: Let our Soules ever Magnifie thée, O Lord! and our Tongues extoll thée. Let us speak of the glorious honor of thy Majesty, of thy Greatness, thy Power, thy glorious Kingdome, thy Wisdome, Holiness, Truth and Righteousness, thy Goodness, thy Mercy, and thy wonderous Works. Let all Flesh bless thy Holy Name.

Let the desires of our Souls be to thy Name: Cause us to love thée with all our hearts, to fear thée, trust in thée, & to delight in thée, & be satisfied in thée as our Portion, & what ever we do, to do it to thy Glory.

Kéep us from inordinate Self-love, from Pride, & vain-Glory, and self-séeking, and from dishonouring thée, thy Word, or Service in the World.

Acts 7.59,60 Heb 2 11 Phil.2.7.8.9 Luk 2 51 Math 4 1,2 2 Cor. 8. 9 Mar.27 26,28,30 mark 14 50& 15.34. 1 Cor. 15.3,4 Ioh.1.29 Heb.1.3 & 2.9 & 3 1 & 4.14 Acts 3.22, 23 Heb 7 25 Ioh 12 32 math 28.19.20 1 Cor.12 Eph 4 & 5 26 27 Ioh. 17.4 1 Thes.4 14,15 16 Ioh.5.22 Acts 17.31 Ioh.6.37. 2 Pet 1 10 1 Tim.1.5 Acts 5.31 Ioh.1.12 Rom. 5 10 2 Cor.6.18 Ps.78.37 math.8 34. 1 Cor.8. 5 & 6.19 20. Rom.8 9 1 Thes.5. 23. 1 Cor.5.17 1 Pet. 1 16 Rom 8 15 Zech.12.10 Eph 1. 13,14. 1 Ioh.3 24

Luke 1 49 Hab 1.3 Luke 1 46 Psal 66 17 & 145.5,6,7,8, 11,12,&c. 21.

Isa.26 8 Deut. 11. 22 & 10,12,20,21 Psal.4 5 & 37.4 & 15 5 & 63.5 1 Cor.10.31 2 Tim.3 2,4 Phil.2 3,21 Rom 2.23,24 math.5.16.

Let the world acknowledge thee, the Universal King. Give thy Son the Heathen for his inheritance, and the utmost parts of the Earth for his Possession: Let the kingdomes of the World become his Kingdoms: Convert the Atheistical, Idolatrous, Infidel, Mahometan, and ungodly Nations of the Earth, that every knee may bow to Christ, and every Tongue confess him, the King of Kings, and Lord of Lords: To the glory of God the Father.

Psal. 47.2, 7, & 2, 8. 12. *Rev.* 11.15. 1 *Tim.* 2 1,4. *1ohn* 11 52, & 12 32 *Phil* 2. 10,11.

Let the Word of thy kingdom and Salvation be preached to all the World; let it have free course, and be glorified; and by the power of thy Spirit convert many unto Christ, and let him be thy Salvation to the ends of the earth. Send forth more Labourers into the Harvest, which is great, and fit them for so great a work; and deliver them from unreasonable and wicked men, that (to fill up their sins) forbid them to speak to the People, that they might be saved.

Mat 24 14 2 *Thes.* 3 1 *Dan* 12 3. *Isa.* 49. 6 *Mat* 9.38. *Eph.* 6. 19. 2 *Thes.* 3,2. 1 *Thes.* 2. 16.

Deliver the Churches that are oppressed by Idolaters, Mahometans, or other Infidels and Enemies. Give all thy Servants, Prudence, Patience, and Innocency, that suffering as Christians, and not as Evil-doers, they may not be ashamed, but may glorifie thee, and wait for thy Salvation, committing the keeping of their Souls unto thee, in hope of a Reward in Heaven.

Iuk 18 7. *Mat* 10. 36. *Luke* 21. 19. 1 *Pet.* 2. 15. & 3. 14, 17. & 4. 15, 16, 19. *Mic.* 7. 7. *Mat.* 5. 11, 12.

Deliver the Church from the Roman Papal Usurpations and Corruptions; dispel the Deceits of Heresies and false Worship, by the light of thy prevailing-Truth: Unite all Christians in Christ Jesus, the true and onely Universal Head; that by the true Christian Catholick Faith and Love, they may grow up in him, and may keep the Unity of the Spirit in the bond of Peace; the strong receiving and bearing the Infirmities of the weak. Heal the Divisions that are among Believers: Let nothing be done through strife or vain glory, but in lowliness of mind: Let each esteem other better than himself, and let all men know that we are Christs Disciples, by our fervent love to one another.

Psal. 119 134. *Mat.* 15. 9, 13. *Rev* 12. & 19 3. *1ohn* 9 10. *Luke* 22. 25, 26. 2 *Pet.* 2. *Iude.* 2 *Tim.* 3. 9. *Eph* 4 15, 16 & 3. 5 *Rom.* 14. 1. & 15 1. *Ier.* 32. 39. 1 *Cor.* 1 10. *Phil.* 2 3. *1ohn* 13 35.

Let us be heartily and entirely thy Subjects, believing that thou art just, and the Rewarder of them that diligently seek thee: Keep us from Atheism, Idolatry and Disobedience; from Infidelity, Ungodliness and Sensuality; from Security, Presumption and Despair.

Eph 5. 2, 4. *Rom.* 3. 26 *Heb.* 11. 6. *Eph.* 2 2, 3 2 *Thes.* 2. 12. *Rom.* 8. 13. *Psal.* 19. 13 *Rom.* 8. 24.

Let

Let us study to please thee in all things: let thy Law be written in our hearts, and let us delight to do thy Will: let our Faith and Lives be ruled by thy Word, which is able to make us wise unto Salvation; let us love it, search it, and understand it, and meditate in it day and night.

Col. 1. 10. *Heb* 8. 10. *Psal.* 40 8. *Isa.* 8. 20. *Act* 28. 32. 2 *Tim.* 3. 15. 2 *Thes.* 2, 10. *Joh.* 5 39 *Luk* 24. 25. *Psal* 1 2.

Let us not please our selves or other men against thee, nor be led by the wisdom or desires of the World and Flesh, nor regard lying vanities, nor through carelesness, rashness, or presumption offend thee.

Rom. 15. 1, 2. *Gal.* 1. 10. 1 *Cor.* 3. 19. 2 *Cor* 1 12. *Rom* 8. 13. *Joh.* 2, 8 *Psal.* 19. 11, 12, 13.

As all Nations must be judged by thee; let them be ruled by thy Laws, and not make them void by mens Traditions, nor worship thee in vain, teaching for Doctrine the Commandments of men. But what ever thou commandest, let them take heed to do. Let them adde nothing thereto, nor take ought therefrom.

Rom. 2 16 *Micah* 4. 2. *Mat* 1. 3, 6, 9, 12. *Deut* 31.

Let us not take thy holy Name in vain, but use it in truth and reverence. Keep us from all Blasphemy, Perjury, Prophane swearing; from lying before the God of truth, and from contempt and forgetfulness of thy presence; from false, unworthy, unreverent thoughts or speeches of God, and holy things, and from neglecting, or abusing thy holy Word and Worship.

Exod. 20. 7. *Psal.* 89. 7. *Jer.* 4. 2. *Mat.* 15. 19. *Iam* 5. 12. *Rev.* 22 15. *Jer.* 5. 22: *Acts* 5: 3: & 8: 20: *Mal:* 1: 6, 7, 12: & 2: 2, 7, 8, 9:

Help us to keep holy thy Day, in remembrance of the blessed work of our Redemption, and reverently to attend thee in Publick Worship; and obediently to receive thy Word, and fervently to call upon thy Name; and to delight our selves in Thanksgiving, and joyful Praises to thy Holiness in the Communion of thy Saints; and let us carefully see that our Households, and all within our gates do serve thee, and not abuse thy holy Day.

Rev: 1: 10 *Acts* 20: 7 1 *Cor:* 16: 2: *Isa:* 58: 13: *Heb:* 10, 25: 1 *Cor:* 14; *Acts* 3: 42, 46: *Psal:* 98, *&c:* 149: 1: *Josh.* 24: 15. *Exod:* 20: 10:

Have mercy on the Kings and Rulers of the *Earth*, that they may escape the Temptations of Worldly Greatness, Honours, and Prosperity, which would captivate them to the flesh, and draw their hearts from thee, thy Laws and Ways, and would engage them against thee, and thy Servants; And as they are thy Ministers, and Magistracy thine Ordinance, sanctifie and dispose them to be Nursing Fathers to thy Church, to own thy Interest, and Rule for thee.

1 *Tim:* 2: 2 *Psal.* 2 *Jer.* 5, 5, 6 *Luke* 18 24. 25 1 *Cor.* 1. 26 *Luke* 21. 12 *Job.* 7. 48 *Ezra* 4. 12, *&c.* *Rom.* 13. 2, 4 *Isa.* 49. 23. 2 *Chron.* 19. 6.

Especially have mercy on thy Servant Charls our King: illuminate and sanctifie him by thy holy Spirit, that above all things

Lam 4 20. 1 *Kin.* 3, 19, 21.

Psal 51.10. 1 Sam. 10.9. 2 King. 18 3, 4,6 Rom 13.4,5 1 Tim.2.2.

things he may seek thy Glory, the encrease of Faith and Obedience to thy Laws, and may rule us as being thy Minister for good, not to be a terror to good Works, but to Evil; that under him wee may lead a quiet and peaceable life, in all godliness and honesty.

Psal.72.1 Pro.8 16 Exod 18.17 Iob 29 Isa 17.23 Luk.1.51, 6.2,53.

Have mercy upon all the Royal Family, the Lords of the Council, and all the Nobility, the Judges and Magistrates of these Lands: Cause them to fear thee, and to be eminent in Sobriety, Righteousness and Godliness; to protect the Innocent, and be a terror to the Wicked, hating Injustice, Covetousness and Pride.

Rom.13.1,6 1 Pet.2 13 1 Tim.2 2

Let every soul be subject to the Higher Powers, & not resist. Let them obey the King, and all that are in authority under him, not only for wrath, but for conscience sake, as knowing that they rule by thee and for thee.

1 Cor.3.6 1 Tim.5.17 2 Tim.2.15 Ier.3.15 2 Tim.4.2 & 2.22 & 1.13 Heb.13 17. 1 Pet.5 1,2,3 4

Give all the Churches able, holy, faithfull Pastors, and cause them laboriously to preach, and rightly to divide the Word of Truth, to feed the people with knowledge, and lead them in the way of Faith & Love, of Holiness & Peace, & to watch for their souls as those that must give account; over-seeing & ruling them, not by constraint, but willingly, not for filthy lucre, but of a ready minde, not as being Lords over thy Heritage, but as the Servants of all, and Ensamples to the Flock: That when the chief Pastor shall appear, they may receive a Crown of Glory.

1 Thes. 1.12,23 Heb.13 17 1 Tim.5.17

Let the Congregations know those that have the ruling of them, and are over them in the Lord, that labour among them, preaching to them the Word of God. Let them submissively, and obediently hear, and esteem them very highly in love for their Works sake, and account them worthy of double honour.

Eph.6.4 Deut.6.6,7 Eccles.12.1

Let Parents bring up their Children in the Nurture & Admonition of the Lord, diligently teaching them thy Word, talking of it when they are in their house, & when they walk by the way, when they lye down, & when they rise up, that they may know their Creator, Redeemer, & Sanctifier in the dayes of their youth: And cause Children to hear, love, honour, and obey their Parents, that they may have the blessing of thine especial Promise unto such.

Ephes.6.1,2,3 Ephes.5.25,22

Let Husbands love their Wives, & prudently guide them in

in knowledge and holiness; And let Wives love, honour, & obey their Husbands, as meet helpers to them. 1 Pet. 3. 1, 7 Gen. 2. 22

Let Masters rule their Servants in Holiness & Mercy, remembring they have a Master in heaven, and let Servants reverently, singly, and willingly be obedient, and do service to their Masters as to the Lord, from him expecting their reward. Eph. 6. 9, 15

Keep us from Murder, Violence, & all injury to our neighbour's life, or health, from malice, cursing, reviling, and unadvised Anger: Let us not resist evil with evil, but forbear one another, and not give place to wrath. 1 Joh. 3. 15 Luke 3. 14. 1 Cor. 7 2 Mat. 5. 22, 39 Rom. 12. 17 Eph. 4. 2 Rom. 12. 19

Keep us from Adultery, Fornication, and all uncleanness, and the occasions and appearances thereof. Let us take care as becometh Saints, that they be not immodestly named among us; and that no Corrupt Communication proceed out of our Mouths. Keep us from chambering and Wantonness, from lustfull thoughts, and all immodest attire, behaviour, looks, and actions. Mat. 5. 27, 28. 1 Cor. 6. 9 Rom. 13. 13 1 Thes. 5. 22 Eph. 5. 3 & 4. 29 1 Pet. 3. 2, 3 Iob 31. 1

Keep us from Theft & Oppression, and any way wronging our Neighbour in his Property and Estate. Eph. 4. 28 Psal. 10 & 73 8. 12

Keep us from False-witness-bearing, lying, & deceiving, from slandering, back-biting, unjust, uncharitable censuring or reproaching, from all perverting of Justice, and wronging the reputation of our Neighbour, and from all consent or desire of such wrongs. 4 * Prov. 19 5 & 12 & 10. 10 Psal. 15 3 & 34. Lev. 19. 17

Keep us from Envy, and from coveting any thing that is our Neighbours, to his wrong and from seeking our own, or drawing to our selves, to the Injury of his welfare; but let us love our Neighbour as our Selves & do to others as we would they should do to us. Gal. 5. 21 26 Phil. 2. 20 17 Mat. 22. 39 &

Teach us to love Christ and his holy Image in his Members, with a dear and special love, and to love our Enemies, and pray for them that hate and persecute us, and to do good to all as we are able, but especially to them of the Houshold of Faith. Mat. 25 40. 1 Pet. 2 Mat. 5. 44. Gal. 6. 10

Cause us with patience to submit to all the Dispensals of thy Will, and wait thy End, and to love the demonstrations of thy Holiness and Justice, though grievous to the Flesh, and keep us from impatient Murmurings and discontent, and arrogant reasoning against thy Will. Psal. 39 9 Mat. 26 Acts 21 14 8. 1, 2 Kings 10 Mal. 3. 1

Luke 11. 13. Deut. 28 45. Rom 13.14. Luke 12.29. Eph. 5. 16. Ioh 9 4.

Give us our daily bread, our necessary sustentation, and provision for thy Service, and let us use it for thee, and not to satisfie the flesh; Let us depend on thee, and trust thee for it, in the lawfull use of the means; And bless thou our labours, and give us the fruits of the Earth in season, and such temperate weather as tendeth thereto.

Deut. 28 6 8, &c. Phil. 2. 27. Psal 102. 24 Luk 12 20. Eph. 5. 16. Iohn 9. 4.

Deliver us and all thy Servants from such wants, distresses, griefs, and sicknesses, as will unseasonably take us off thy service, and from untimely death: And teach us to value and redeem our time, and work while it is day.

Rom. 13. 13. 1 Cor 9 25. & 1 Tim. 5, 6, 13. Eph. 4. 28. Pro. 21. 17 & 23. 4.

Keep us from Gluttony, Drunkenness, and all intemperance; from sloth and idleness, from inordinate desires of pleasures, or abundance; but having Food and Raiment, let us be therewith contented.

1 Tim 6 8, 9. Psal. 51. 1. 1 Ioh 1 2 Heb. 8. 12. Dan. 9 6, 16. Ier. 14 7. Psal. 31. 16. & 51 11, 12, 19. Rom 8. 1.

Of thy abundant mercy, through the sacrifice and merits of thy Son according to thy promise, forgive us all our sins, and save us from thy deserved wrath, and condemnation. Remember not O Lord our offences, nor the offences of our fore-Fathers; but though our Iniquities testifie against us, spare us and save us for thy mercy sake. O let not our sin deprive us of thy spirit, or of access unto thee, or Communion with thee, or of thy favour or comfort, or the light of thy Countenance, or of everlasting life.

Mat 6. 12, 14, 15. Rom. 12. 19. Luk 6. 28, 29. Luke 24. Acts 7. 60.

Cause us to forgive from our hearts the Injuries done against us, as we expect to be forgiven by thee the greatest debt. Keep us from all revengefull desires & attempts. And do thou convert and pardon our enemies, slanderers, oppressors, persecuters, & others that have done us wrong.

Mat. 26 41. Iam 4. 7 Pro. 4 23. Iob. 31. 1 Mat. 12. 36. Heb 2. 10. 2 Tim. 2. 3. 1 Ioh. 2. 13. & 5. 4. Rom. 8 13. 2 Tim. 2. 8.

Keep us from running upon Temptations, suffer not the tempter by subtilty or importunity to corrupt our Judgments, Wills, Affections, or Conversations. Cause us to maintain a diligent & constant watch over our thoughts and hearts, our senses and appetites, our words and actions; and, as faithful Souldiers, by the conduct and strength of the Captain of our Salvation with the whole Armour of God, to resist and overcome the world, the Devil, and the Flesh unto the end.

Pro. 30 8 9. 1 Ioh. 2. 15, 16. Rom 8. 17. Mar. 12. 21, 22. Mat. 8 24. Rom. 8. 18.

Save us from the temptations of Prosperity, and Adversity, let us not be drawn from thee to sin by the pleasures, profits or honours of the world; Strengthen us for sufferings, let us not forsake thee, or fall in time of tryal; help us to deny our

selves,

ſelves, and take up our Croſs and follow Chriſt, accounting the ſufferings of this preſent time unworthy to be compared with the glory to be revealed. *Mat.* 6.13. *Rom.* 16. 20

Deliver us from the Enmity and Rage of Satan and his Inſtruments, and give not up thy ſervants, their ſouls or bodies, their Peace or Liberties, Eſtates or Names to their malicious Wills, but ſave us, and preſerve us to thy heavenly Kingdom. *Pſal.* 140.1,2 3 & 31. 8 & 17.2 12. 1 *Tim* 4.18 1 *Tim.* 1.17

We ask all this of thee, O Lord! for thou art the univerſal King, holy and juſt, to whom it belongeth in righteouſneſs to judg the World, and ſave thy People: All Power is thine, to execute Wrath upon thine enemies, and to deliver and glorifie thy Flock, and none is able to reſiſt thee: Of thee, and through thee, and to thee are all things, and the Glory ſhall be thine for ever. Amen. *Pſ.* 145.17 *Act* 17.31 *Pſ.* 72 4 13 *Jude* 15,15 1 *Theſ* 1.10. *Pſ* 62. 1 & 147.5 *Iobꝰ* 4 *Rom.* 11 36.

The Church's Praiſe, For our Redemption, to be uſed at Diſcretion.

OUr Souls do magnifie thee O Lord, our Spirits rejoice in God our Saviour, who remembred us in our loſt Eſtates, for his mercy endureth for ever. By one man ſin entred into the world, and death by ſin: We kept not the Covenant of God, and refuſed to walk in his Law; for all have ſinned, and come ſhort of the glory of God, and Judgement came upon all men to Condemnation. But bleſſed be the Lord God of Iſrael. that hath viſited and redeemed his people, and hath raiſed up a Mighty Salvation for us in the Houſe of his ſervant David: As he ſpake by the mouth of his holy Prophets, which have been ſince the world began. A Virgin hath conceived and brought forth: The Holy Ghoſt did come upon her, the Power of the Higheſt did overſhadow *Luke* 1.46 *Pſ.* 136.23 *Rom* 5 12 *Pſ.* 78.10 *Rom* 3.25. & 5 18. *Luke* 1.78, 69,70 *Iſa.* 7.14 *Luke* 1.35. *Mat.* 1.21 *Luke* 2, 12

shadow her, therefore the holy One that is born of
Col. 1 15 her, is called, The Son of God; his Name is cal-
led Jesus, for he saveth his people from their sins:
To us is born a Savior, which is Christ the Lord.
He is the Image of the Invisible God, the first-
1 6 7 born of every Creature; for by him all things are
created that are in Heaven and in Earth, Visible
2 Cor. 1. 24. and Invisible, whether Thrones or Dominions,
or Principalities or Powers, all things were crea-
ted by him and for him, and he is before all things,
and by him all things do consist. He is the Power
of God, and the Wisdom of God, the true Light
that lighteth every man that cometh into the
Iohn 1. 9, 14 World. The Word was made flesh, and dwelt a-
mong us, and men beheld his glory, as the glory of
the onely begotten of the Father, full of grace and
Col. 1. 19 truth; for it pleased the Father, that in him
should all fulness dwel. When the fulness of time
Gal. 4. 4 was come, God sent his Son, made of a Woman,
made under the Law, to redeem them that are un-
Mat. 17. 5 der the Law. This is the beloved Son in whom
Heb. 7. 26. the Father is wel-pleased. For such a High-Priest
became us, who is Holy, Harmless, Undefiled, se-
perate from sinners; he did no sin, neither was there
any guile found in his mouth; when he was reviled
1 Pet. 2. 22, 23, 24 he reviled not again, leaving us an Ensample:
Who his own self bare our sins in his own body
on the Tree; For God laid on him the Iniquity of
us all, and by his stripes we are healed. When we
Isa 53 5, 6 were without strength, in due time Christ dyed for
the ungodly, the Just for the unjust. In this was
manifest the love of God towards us, that God sent
his

his onely begotten Son into the world, that we might live by him. Forasmuch as the children were partakers of flesh and blood, he himself likewise took part with them, that he might destroy through death, him that had the power of death, that is, the Deuil, and might deliuer them, who through feare of death were all their life time subject to bondage, hauing spoyled Principalities and Powers, he made shew of them openly, triumphing ouer them in his Crosse. He was buryed, and rose again the third day, according to the Scriptures. For God raised him, hauing loosed the paines of death, because it was not possible that he should be holden of it; he hath abolished death, and brought Life and Immortality to light by the Gospel. O Death, where is thy sting? O graue! where is thy Victory?

Rom. 5.6
1 *Pet.* 3.18
1 *Iohn* 4.4
Heb 2. 14. 15
Col. 2. 15
1 *Cor.* 15. 4
Acts 2. 24
2 *Tim.* 1. 10

All Power is given him in Heaven and Earth; when he ascended upon High, he led Captivity Captive, and gave gifts to men: And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and some Teachers, for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, till we all come in the unity of the Faith of the knowledge of the Son of God, to a perfect man; he is set at Gods right hand in the Celestials, far above all Principalities, and Powers, and Might, and Dominion, and every Name that is named, not onely in this World, but in that to come: God hath put all things under his feet, and gave him to be Head over all things, to the Church, which is his Body, the fulnes of him that filleth all in all.

1 *Cor.* 15. 55
Mat. 28. 18
Ephes. 4. 8, 11, 12, 13
Ephes. 1. 20, 21, 22, 23

1 Tim 3.16 Without controverſie, great is the Myſterie of godlineſs, God manifeſted in the fleſh, juſtified in the Spirit, ſeen of Angels, preached to the Gentiles, believed on in the world, and received up into glory. This is the Record that God hath given us Eternal life, and this life is in his Son: He that

1 Iohn 5.10

John 1 10, 11, 12, 13 hath the Son hath life, and he that hath not the Son, hath not life. He was in the world, and the world was made by him, and the world knew him not: He came to his own, and his own received

Rom. 8. 1 him not: This is the condemnation, that light is come into the world, and men love darkneſs rather then light, becauſe their Deeds are evil. But as many as receive him, to them gives he power to

Heb. 8. 12 become the Sons of God, even to them that believe in his Name: There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit. He

Pſal. 103.3 forgiveth our iniquities, and will remember our ſins no more, who ſhall lay any thing to the charge

Rom. 8 33, 34 of God's Elect? It is God that juſtifieth; who is he that condemneth? It is Chriſt that died; yea rather, that is riſen again, who is even at the

Tit 2 13, 14 Rom. 8 9 right hand of God, who alſo maketh interceſſion for us: Who gave himſelf for us, that he might redeem us from all Iniquity, and purifie to himſelf a peculiar people, zealous of good works. If any

2 Tim 2 19 Pſal. 66. 12 man have not the Spirit of Chriſt, the ſame is none of his. He that nameth the Name of Chriſt, muſt depart from iniquity. If we regard iniquity in our hearts, God will not hear our Prayers.

1 Cor. 6. 11 But we are waſhed, we are ſanctified, we are juſti-

fied,

fied in the Name of the Lord Jesus, and by the Spirit of our God: Not by works of Righteousness which we have done, but according to his Mercy he saved us by the washing of Regeneration, and renewing of the Holy ghost. And being justified by Faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by Faith into his grace, wherein we stand, and rejoice in hope of the glory of God: And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy ghost, which is given to us; for if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life. He that spared not his own Son, but gave him up for us All, how shall he not with him also, freely give us all things? He that is gone to prepare a place for us, will come again and receive us to himself, that where he is, there we may be also. It is his will that they that the Father hath given him, be with him where he is, that they may behold the glory that is given him. Because he liveth, we shall live also: For we are dead, and our life is hid with Christ in God. When Christ who is our life shall appear, then shall we also appear with him in glory; when he shall come to be glorified in his saints, and to be admired in all them that do believe. Then shall men discern between the Righteous and the Wicked; between those that serve God, and those that serve him not. Then shall the Righteous shine forth as the Sun, in the Kingdom of their Father. He that overcometh, shall inherit all things.

1 *Cor.* 6. 11

Titus 3. 5

Rom 5. 1, 2, 5, 10

Rom. 8 32
John 14. 2, 3

John 17. 24
John 14 19

Col. 3, 4
2 *Thes.* 1. 10

Mal 3. 18
Mat. 13 43

Rev. 21. 7.
Matt. 25. 21
Rev. 3. 12

things. He shall enter into the joy of his Lord. He shall be a Pillar in the Temple of God, and shall go
Zeph. 3 17 out no more. Christ will grant him to sit with him in his Throne, even as he overcame, and is set down
Rev. 21. 2 with his Father in his Throne: he will rejoice over us with joy, he will rest in his love: Even in the
3 holy City, the New Jerusalem, prepared as a
4 Bride adorned for her Husband, where the Tabernacle of God will be with men, and he will dwell
23 with them, and they shall be his people, and God himself shall be with them, their God, and shal wipe
Rev. 22 3 away all tears from their eyes, and there shall be no more death, nor sorrow, nor crying, nor pains, for the former things are passed away. And the City needeth not the Sun or the Moon to shine in it,
4 for the glory of God doth lighten it, and the Lamb
1 Tim. 6. 15 is the light thereof. The Throne of God and of the Lamb shal be in it, and his Servants shal serve him, and shall see his face, who is the Blessed and
Rom. 11. 36 onely Potentate, the King of Kings, and Lord of Lords: Of him Through him, and To him are all things: To him be glory for ever, Amen.

FINIS.